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Educational Works and Class-Books

METHOD GASPEY-OTTO-SAUER

FOR THE STUDY OF MODERN LANGUAGES.

PUBLISHED BY JULIUS GROOS IN HEIDELBERG.

•With each newly-learnt language one wins a new world. Charles V

•At the end of the 19th century the world is ruled by the interest for trade and traffic; it breaks through the barriers which separate the peoples and ties up new relations between the nations.

William II

„Julius Groos, Publisher at Heidelberg, has for the last thirty years been devoting his special attention to educational works on modern languages, and has published a large number of class-books for the study of those modern languages most generally spoken. In this particular department he is in our opinion unsurpassed by any other German publisher. The series consists of 160 volumes of different sizes which are all arranged on the same system, as is easily seen by a glance at the grammars which so closely resemble one another, that an acquaintance with one greatly facilitates the study of the others. This is no small advantage in these exacting times when the knowledge of one language alone is hardly deemed sufficient.

The textbooks of the Gaspey-Otto-Sauer method have, within the last ten years, acquired an universal reputation, increasing in proportion as a knowledge of living languages has become a necessity of modern life. The chief advantages, by which they compare favorably with thousands of similar books, are lowness of price and good appearance, the happy union of theory and practice, the clear scientific basis of the grammar proper combined with practical conversational exercises, and the system, here conceived for the first time and consistently carried out, by which the pupil is really taught to speak and write the foreign language.

The grammars are all divided into two parts, commencing with a systematic explanation of the rules for pronunciation, and are again subdivided into a number of Lessons. Each Part treats of the Parts of Sp in succession, the first giving a rapid sketch of the fundamental rules, are explained more fully in the second. In the first Part attention is given rather to Etymology; in the second Part more to the Syntax of the language; without, however, entirely separating the two, as is generally the

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case in *Systematic Grammars*. The rules appear to us to be clearly given, they are explained by examples, and the exercises are quite sufficient.

To this method is entirely due the enormous success with which the *Gaspey-Otto-Sauer* textbooks have met; most other grammars either content themselves with giving the theoretical exposition of the grammatical forms and trouble the pupil with a confused mass of the most far-fetched irregularities and exceptions without ever applying them, or go to the other extreme, and simply teach him to repeat in a parrot-like manner a few colloquial phrases without letting him grasp the real genius of the foreign language.

The system referred to is easily discoverable: 1. In the arrangement of the grammar; 2. in the endeavour to enable the pupil to understand a regular text as soon as possible, and above all to teach him to speak the foreign language; this latter point was considered by the authors so particularly characteristic of their works, that they have styled them — to distinguish them from other works of a similar kind — *Conversational Grammars*.

The first series comprises manuals for the use of *Englishmen* and consists of 38 volumes.

Our admiration for this rich collection of works, for the method displayed and the fertile genius of certain of the authors, is increased when we examine the other series, which are intended for the use of foreigners.

In these works the chief difficulty under which several of the authors have laboured, has been the necessity of teaching a language in a foreign idiom; not to mention the peculiar difficulties which the German idiom offers in writing school-books for the study of that language.

We must confess that for those persons who, from a practical point of view, wish to learn a foreign language sufficiently well to enable them to write and speak it with ease, the authors have set down the grammatical rules in such a way, that it is equally easy to understand and to learn them.

Moreover, we cannot but commend the elegance and neatness of the type and binding of the books. It is doubtless on this account too that these volumes have been received with so much favour and that several have reached such a large circulation.

We willingly testify that the whole collection gives proof of much care and industry, both with regard to the aims it has in view and the way in which these have been carried out, and, moreover, reflects great credit on the editor, this collection being in reality quite an exceptional thing of its kind.

Paderborn.

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(Extract from the *Literary Review*.)

All the books are bound.

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Then the saying holds good: «They shall be known by their works», and for that reason we say here a few words in favour of the books of the Gaspey-Otto-Sauer Method which have been published by Mr. Julius Groos, of Heidelberg.

Valuable though these books have proved themselves to be for the use at school, it is for private tuition that they are absolutely indispensable. They just contain what I claim for such books, not too much and not too little. The chapters of the various volumes are easily comprehended and are arranged in such a way that they can well be mastered from one lesson to the other; besides, the subject-matter is worked out so as to lead the pupil from the commencement to converse in the foreign tongue.

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Extract from the „Fränkischer Courier“.

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METHOD GASPEY-OTTO-SAUER.

KEY
TO THE
MODERN PERSIAN
CONVERSATION-GRAMMAR

BY

THE REV. W. ST. CLAIR-TISDALL, M. A.

C. M. S. MISSIONARY AT ISFAHĀN, PERSIA: AUTHOR OF GRAMMARS
OF THE PANJABĪ AND GUJARATĪ LANGUAGES.



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HEIDELBERG.

JULIUS GROOS.

1902.

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Heidelberg.

Julius Groos.

Translation of the Persian Reading Exercise given in the Introduction.

[Note. Throughout this Key extremely literal renderings when needed will be given in brackets.]

In a certain city a store of cotton was stolen (went to theft). The cotton-sellers laid (brought) a complaint before the king. The king, however much search he made, did not find the thief. A noble said (made representation that), 'If it be the sovereign's command, I shall (do) catch the thief'. The king ordered him to do so (that, 'So do'). That noble, having gone home (to his own house), summoned small and great of the city on (for) the pretext of a feast. When all the people (men, human beings) were assembled, the noble, having come into that assembly, cast a glance on the countenance of each one of them and said, 'How very shameless and crazy are the persons who, having stolen cotton, have come (came) hither, while (and) bits of cotton have stuck (has seized a place) in their beards!' Some of the people-present, having heard this, instantly stroked (made clean) their beards with their hands, and it became known who the thieves were (that the thieves are which).

First Part.

Exercise 1.

(Persian Character).

پدر پسر است — مادر جوانست — برادر بزرگ است —
خواهر کوچک است — مرد و زن، نیک اند — دختر پسر نیست —
آن پسر خیلی خوب است — بچه کجاست — اینجا است — آیا پدر و

مادر آنجا اند - خیر اینجا نیستند - پدر و مادر و پسر و دختر
 اینجا هستند - پدران نیک اند - و مادران جوان اند - مرد نیک
 اینجا است - پسر بزرگ جوان نیست - کتابها کوچک است -
 مرد پیر اینجا بود - جوانان نیز آنجا بودند اما کتابها آنجا نبود

(Translation).

The father is old. The mother is young. The brother is big. The sister is little. The man and the woman are good. A girl is not a boy. That boy is very good. Where is the child? Here it is. Are the father and mother there? No, they are not here. The father, (and) mother, (and) son and daughter are here. The fathers are good and the mothers are young. The good man is here. The elder (big) boy is not young (or is not a youth). The books are small. The old man was here. The youths were also there, but the books were not there.

Translation 2.

(Persian Character.)

دختر بزرگ است - پدر نیکو نیست - بچه خیلی کوچک
 است - مرد و زن اینجا نیستند - زن نجاست - پدر نیکو و مادر نیکو
 آنجا هستند - پسر خوب نیست - آن کتاب کوچک است -
 بچه کوچک نجاست - مادر پیر است و پسر کوچک است -
 برادر و خواهر اینجا هستند - پسر یا دختر - خواهر کجا بود
 - برادر نیکو آنجا بود اما مادر پیر اینجا بود

(Transliteration.)

Dúkhtar buzúrg ast. Pídar níkū níst. Báchcheh
 khaílí kúchik ast. Mard va zan ínjà-y-and. Zan kúja'st?
 Pídar i níkū va mádar i níkū ánjā hástand. Písar
 khyúb níst. Ān kitáb kúchik ast. Báchcheh-y-i kúchik
 kúja'st? Mádar pír ast va písar kúchik ast. Barádar
 va khyáhar ínjà hástand. Písar yá dúkhtar. Khyáhar
 kúja bú'd? Barádar i níkū ánjā bú'd, ámmā mádar i
 pír ínjà bú'd.

Conversation.

(Persian Character).

(Answer).

(Question).

دختر آنجا نیست — آنجا است
پدر آنجا نیست
بلی پدر مرد نیکوست اما پسر خیلی
بد است
خیر بزرگ نیستند خیلی کوچک اند
بلی پیراند اما خیلی پیر نیستند
خواهر آنجا نیست اما مادر و دختر
آنجا هستند

دختر کجاست
آیا پدر نیز آنجا است
آیا پدر مرد نیکوست یا نه
بسرها بزرگ اند
آیا پدر و مادر پیراند
خواهر آنجا است یا آنجا نیست

زنها و بچه‌ها و مردهای خوب آنجا بودند اما حالا نیستند
کجا هستند

(Translation.)

Question.

Answer.

Where is the daughter
(girl)?

The girl is not there, she
is here.

Is the father there too?

The father is not here.

Is the father a good man
or not?

Yes, the father is a good
man, but the son is very
bad.

Are the boys big?

No, they are not big, they
are very small.

Are the father and mother
old?

Yes, they are old, but they
are not very old.

Is the sister here, or is she
there?

The sister is not here, but
the mother and the
daughter are here.

Where are the women and
the children and the good
men (or the good women
etc.)?

They were here, but they
are not now.

Exercise 3.

(Persian Character).

این قسم خانه خوب است — آن مرد جوان نیست — بچه
ها سوار قاطرهای نوک‌هایند — آن دختر در شهر نیست در ده

است - این چه چیز است - پدر آن بچه نیکو کجاست - در میدان
 شهر است - زمین هست و دریا هست - سگهای شهر در کوچه
 هاینده اما در باغ نیستند - اسبهای خوب در راه بودند - دختر
 کوچک اینجا است - خیر اینجا نیست در شهر است - گوسفندها و
 گاوها در آن زمین بسیار هستند - در خانه های شهر خیلی گربه
 و سگ بود - کجائید - در باغ خانه ایم - چه نوع باغ است - باغ
 خوب است اما کوچک است

(Translation of Exercise 3.)

This kind of house is good. That man is not young. The children are mounted upon the servants' mules. That girl is not in the city, she is in the village. What is this (what thing is this)? Where is the father of that good child? He is in the square of the city. The land exists and the sea exists. The dogs of the city are in the lanes, but they are not in the garden. The good horses were in the road. Is the little girl here? No, she is not here, she is in the city. There are many sheep and cattle in that land. There were many (much of) cats and dogs (cat and dog) in the houses of the city. Where are you? We are in the garden of the house. What sort of a garden is it? It is a good garden, but it is small.

Translation 4.

در این ملک خیلی اسب و گاو و گوسفند و قاطر و الاغ است
 -- آن سگ از این خانه بیرون آمد - شهرهای آن زمین بسیار
 بود - برادر با خواهر آمد - کتاب به برادر خدمت کار بده -
 لله بچه ها از شهر آمد - آن چه قسم اسب است - اینگونه باغ
 خیلی خوب است - دریا از زمین بزرگتر است - پسر از دختر
 کوچک تر است - ده بزرگ است قریه بزرگتر اما شهر بزرگترین
 همه است - همه مردها و زنان آن ده بزرگ به میدان شهر
 آمدند - آن خانه ها کجاست - آنها در فلان ده است

(Transliteration.)

Dar in mulk khaīlī asb va gāv va gūsfānd va qatīr va ulāgh ast. Ān sag az in khāneh bīrūn āmad. Shahrhā-y-i ān zamīn bisyar būd. Barādar bā khyāhar āmad. Kitāb bi-barādar i khidmatkār bī-dih. Lāleh-y-i bachehhā az shahr āmad. Ān chīh qism āsb ast? Īngūneh bāgh khaīlī khyub ast. Daryā az zamīn buzúrgtar ast. Pīsar az dūkhtar kūchīktar ast? Dih buzúrg ast, qāryeh buzúrgtar, āmmā shahr buzurg-tarīn i hāmeḥ ast. Hāmeḥ-y-i mardhā va zanān i ān dīh i buzúrg bi-maidān i shahr āmadand. Ān khānehhā kújāst? Ānhā dar fulān diḥ ast.

Conversation.

(Persian Character.)

*Answer.**Question.*

در کوچه بود و بمیدان آمد
سک است اما خیلی بزرگ نیست
لی بشهر آمد اما حالا درده است
خیر هر کزبه از هر سک کوچک
تر نیست — همه سکها بزرگ
نیستند

دایه بچه ها بجا بود
آن چه چیز است
(آیا) دختر فلان زن بشهر آمد
(آیا) هر کزبه کوچک تر است از هر
سک

نیامد اما خدمتکار و دایه و دیگر
نوکرهای برادر آن دختر کوچک
آمدند

زن پدر آن بچه از میدان آمد یا نیامد

بلی اسب آن مرد در کوچه است و
قاطر برادر صاحب آن باغ در
میدان بود

اسب فلان شخص در کوچه است

بلی صاحب این الاغها پدر آن زن
است

(آیا) آن زن دختر صاحب این الاغها
نیست

(Translation.)

*Question.**Answer.*

Where was the children's
nurse?

She was in the lane and
came to the square.

What (thing) is that?

It is a dog, but it is not
very big.

- | | |
|--|--|
| Did the daughter of such
and such a woman come
to the city? | Yes, she came to the city,
but she is now in the
village. |
| Is every cat smaller than
every dog? | No, every cat is not
smaller than every dog:
all dogs are not big. |
| Did the wife of the father
of that child come from
the square, or did she
not (come)? | She did not come, but
the maidservant and the
nurse and the other
servants of that little
girl's brother came. |
| Is so and so's horse in the
lane? | Yes, that man's horse is
in the lane, and the
mule of the brother of
the owner of that garden
was in the square. |
| Is not that woman the
daughter of the master
of these asses? | Yes, the owner of these
asses is that woman's
father. |

Exercise 5.

The king of Persia came to the large city. The work of those men is not good. In the land of Persia there are not very many (too many) rivers. In a certain place we saw white oxen (cattle) and black asses and large mules and many little children. That old man gave some potatoes to this boy. There was in Isfahān a woman who saw a cat, and that cat was yellow and had black ears. All the cities of Persia are smaller than the cities of other lands, but Tehrān is the largest of them all. Didst thou see the king's horses? Yes, I saw them in the city. The youths of that village, having taken unripe peaches in their hands (in hand), came here and gave (them) to so and so's horses.

Translation 6.

پادشاه مرد نیکی را که در خانه نوکر بود دید - رودخانه
در آن ملک بود - کتاب را بخندمتکار ملک دادم - دخترهای ملک
سیبهای سرخ و گلابیهای زرد را به بچههای کوچک دادند -

کایسکه با اسبهای سیاه (بر) روی پل دیدم و پول را به نوکرها دادم
 — (آیا) گربه را در خانه دیدی یا در باغ — در باغ نه بود بلکه در
 کوچه بود — الاغها در این مُلک اغلب سفید اند — قاطر را به
 صاحب خانه بده — دایه بچه ها سگهارا در میدانِ بُزُرگِ قریه دید
 — فلان شخص عمامه را بر سر هر اسب در کوچه های آن شهر دید

Conversation.

Question.

Answer.

- | | |
|--|--|
| Where is that river? | That river is in the land of Persia. |
| Are there good peaches and pears in that country? | Yes, the fruit of Persia is abundant and is very good also. |
| Whom did you see on the bridge? | We saw a black person on the bridge. |
| What is thy name? | My name (the slave's, = your humble servant's name) is Ḥasan. |
| Hast thou any change (black money)? | No, I have no black money (copper), I have white money (silver). |
| Did that boy's father give an apple to that little girl's big brother? | I was in the garden, but there is no one there now. The fruit of that garden is unripe and is not good for children. |

Exercise 7.

One day a person said to (with) himself (that), 'Whatever God (has) created both in heaven and on earth, he (has) created it all for man: therefore I who am a man, — my importance in God's sight is great. At that very moment a gnat, having settled (sat down on) his nose, said, 'Thou shouldst not boast; because, if God (has) created for thee that which is in heaven and on earth, yet He (has) created thee also for me: therefore my importance is greater than thine'.

Translation 8. A Tale.

قصه

روزی پادشاهی گدا را دید که آن گدا درویش بود - به
 پادشاه گفت که من از همه پادشاهان زمین دولتمندترم - پادشاه
 گفت چه طور - گفت زیرا که من مرد خدا هستم - پادشاه از وی
 پرسید تو چگونه از پادشاه دولتمندتری - بوی گفت زیرا پادشاه
 کسی است که به چیزهای بسیار حاجت دارد اما درویش کسی
 است که حاجت بجزی ندارد من درویش هستم از آن قیل لهذا
 از همه شما دولتمندترم

Conversation.

Question.

Answer.

What did the mendicant
 say to the king?

He said (that), A men-
 dicant is wealthier than
 a king.

What was it that (*lit.* what
 thing), having alighted
 on that person's nose,
 said to him, 'I am
 superior to (higher than)
 thee?'

I did not see anything on
 his nose; but, if there
 was a gnat on his nose,
 how did it say (= could
 it say) anything?

Who was it that the king
 saw (him)?

It was a beggar, and that
 beggar was a religious
 mendicant.

Where was that person?

I saw him seated beside
 (on the head of) the
 road (= by the roadside).

Did you give your book
 to that beggar's son?

No, I did not give it to
 him: I gave nothing to
 the beggars.

Didst thou not see my
 horse in the city square
 (square of the city)?

Yes, I saw thy horse there,
 but I did not see my
 own mule in the city,
 for it was in the village
 lane (lane of the village).

What book does your father want? He does not want any book, for he has a lot of books: but he needs money (has need to money).

Exercise 9. A Tale.

A certain person had a parrot which had learnt a little Persian and in answer to (of) every question used to say, 'Why' not?' One day its owner carried it off to the market and stated (said) its price at thirty tōmans. A foolish rich person asked the parrot, saying, (having asked from that parrot said), 'Art thou worth (to) thirty tōmans?' It said, 'Why not?' That rich man (having become pleased bought) was pleased and bought the parrot and took it away (to his own house) home. But when he perceived that the parrot knew (knows) nothing else than that one word, he felt ashamed of himself and said (having become ashamed he said), 'Was I not an ass to give thirty tōmans for thee (that I bought thee for thirty tōmans)?' In answer to (of) him it said, 'Why not?' That person laughed and set it free.

Translation 10.

گدائی پادشاهی را دید و بوی گفت - که ای پادشاه تو خیلی دولتمند هستی و خانه ها و اسبها و زمینها و غلامان و پول زیاد داری اما بنده که رادرت هستم (زیرا که حضرت آدم پدر ماست و حوا مادر ماست) چیزی ندارم قسمت برادرانه مال و دولت خود را بمن بده - پادشاه به یکی از غلامان خویش گفت یک پول سیاه بوی بده - گدا گفت این چه معنی دارد چرا بمن قسمت برادرانه نمیدهی - پادشاه خندید و بوی گفت که خاموس باش که اگر برادران دیگر بفهمند اینهم بتو نمیرسد

Conversation.

*Question.**Answer.*

- What is this story about? This story is about a bird which had learnt a little Persian.
- What sort of a bird was it? It was a parrot, and everybody knows that parrots can easily learn several words.
- What did the parrot say? The parrot said to that rich man, 'Why not' ('certainly'), for it used to say this very word and no more to everyone.
- Did it never say anything else? No, that parrot never used to say any other (= a single other) word.
- Where did its owner take it to? Its owner took it to (bore it to) the market.
- At what did he fix its price (what did he say its price)? He said (that), 'the price of this parrot is thirty tōmāns' (= He fixed its price at thirty tōmāns).
- What did that rich man ask (from) the parrot? That rich man asked (that), 'Art thou worth (at) thirty tōmāns?'
- Why did he buy the parrot, and where did he take it away to? He bought the parrot for this reason that he fancied that the parrot spoke well (that, 'This parrot speaks well'), therefore he took it home.
- After that, what did he say to the parrot? When he perceived that the parrot knew (knows) no other word than merely that one word 'Certainly', he said, 'Was I not an ass to pay so much money for thee?'

What become of the parrot then? The parrot, having become free (was let go and) flew away and went off to the desert and the forest.

Exercise 11. A Tale.

A person said to his servant, 'To-morrow morning, if you see (thou mayest see) two crows seated in one spot, give me word, in order that I may come and see (having come I may see) them and get a good omen; then my work during the whole of the day will (become) be lucky'. His servant in the morning saw two crows seated in one spot, and ran to tell his master (that he might inform his master). When his master came, one of them, having flown (had taken flight and) had gone away. That person was displeased, and, becoming (having become) angry with (on) his servant, he punished him severely, because his augury had turned out ill (had come up badly). Meanwhile a friend of that master (gentleman) sent a gift for him. When the servant saw it he said, 'O my master, you saw one crow (and) got a present: God forbid that you should see two crows together, lest what happened (arrived) to me should happen to your honour also!'

Translation 12.

قصه

درویشی بڈکان بقالی رفت واز آنجہ کہ بقال اورا زود راہ
 نینداخت ویرا عتاب کرد - بقال ہم درویش را فحش داد و او
 خشمگین شدہ کفشی بر سر بقال زد بقال نزد قاضی از وی شکایت
 نمود - قاضی درویشرا طلبیدہ از وی پرسید کہ چرا این دکان
 دارا زدی - جواب داد - از آنجہ کہ مرا فحش داد - قاضی
 بوی گفت - خیلی کار بدی کردہ اما چون مرد فقیر هستی ترا سیاست
 سخت نمی کُتم یک نیم قران باین دکان داریدہ و برو - آنگاہ درویش

يك قران از جيب خود بيرون آورد و آرا بقاضى داده بر سر روى
 نيز كفشى زد و گفت - اگر انصاف چنين است نيم قران تو بردار
 و نيم قران بدو بده

Conversation.

Question.

Answer.

In that story of the master
 and the crow, what did
 that servant see?

At first he saw two crows
 seated in one spot, but
 when his master arrived
 one of them had flown.

Was that a good omen or
 a bad one?

It was a very bad omen.

It was bad for the servant,
 for his master smote him
 severely: but was is not
 a good one for his mas-
 ter that he had seen
 one crow?

The master certainly fan-
 cied that 'this omen is
 evil', but it was a good
 one, for this reason that
 at that very time a pre-
 sent was brought (they
 brought) for him.

Who is it that went into
 the fruiterer's shop?

A religious-mendicant went
 into his shop.

On what business did
 he go?

In order to buy something.

On what account did he
 reprove the greengrocer?

Because he did not let
 him quickly go his way.

What did that shopkeeper
 do after that?

The greengrocer went to
 the judge and laid a
 complaint against that
 mendicant.

Did the judge do justice
 properly, or did he not?

The mendicant fancied
 that the judge did not
 do justice rightly.

Why? Did not the judge
 punish the mendicant?

Yes, he punished him, but
 he did not punish the
 greengrocer.

Then what did the men-
 dicant say to the judge?

He said (that), 'Thou (didst
 not do) hast not done
 justice aright', and smote
 him with a shoe.

Exercise 13. A Tale.

A miser said to his friend, 'I have with me (there is near me) a thousand *tōmāns*, please lend me your ass to-night that I may mount him and (having mounted on him I may) go out of the city and conceal that ready money in a place which I know (of)'. His friend with pleasure entrusted his ass to his comrade, but secretly having hastened after him saw the place where the miser put his money; and when the miser had departed he took out the whole of the money and carried it off. Next day that miser, having gone to that place did not find his money. He comprehended that that must be his friend's doing. Therefore, having devised a trick, he went to his friend and said, 'My friend, to-day too a lot of money has come to (my) hand, and I want to bury it in the same place; therefore, if you let me have your donkey once more to-morrow at night time, I shall be (am) very much obliged to you'. His treacherous friend did so; but, in the hope of getting the rest of the miser's money, he previously put back again in its place what he had before stolen. When the miser reached the place, he found his cash, and he was extremely delighted with his trick; and after that he was on his guard against (from) treachery of people of this sort.

Translation 14.

قصه

پادشاهی در خواب دید که هه دندانهایش افتاده است -
 مُعبری را طلب کرده از وی پرسید که تعبیر این خواب چیست -
 گفت - ای پادشاه این خواب خیلی بدشگون است زیرا که تعبیر آن
 این است که هه اولاد و اقربایت پیش روی تو خواهند مُرد -
 پادشاه غضبناک شده آن مرد را در زندان افکند - آنگاه مُعبری
 دیگر خواسته از وی تعبیر آن خواب را پرسید - او گفت - ای
 پادشاه این خیلی فالِ خوبی است زیرا مغضبِش این است که عمر شما
 خیلی دراز خواهد بود و از هه فرزندان و خویشان بیشتر خواهید

زیست - پادشاه خدید و بملازمان خود فرمود که باین دانشمند
انعامی دهید و آن دیگر را عتاب کرده رها نمود

Conversation.

Question.

Answer:

Who was is that hid his
(ready) money?

It was a miser that hid
his (ready) money in the
earth.

Did he let anyone else
know (give information
to) where he had put
(left) it?

No, my friend, he did not
let anyone know (inform
anyone).

Did not any other person,
then, become aware of
that matter (deed)?

Yes, somebody else did
become aware (of it):
for, having gone after
the miser, he saw the
place where he was put-
ting his money.

What was the miser moun-
ted upon (upon what
did ride)?

Having borrowed his com-
rade's (acquaintance's)
ass he rode upon it.

Was his friend treacher-
ous or not?

Yes, he acted treacherously,
and (having done trea-
chery) stole his money.

How did the miser recover
his (ready) money?

He thought out the trick
which is mentioned in
that story.

What happened after-
wards?

Afterwards he was on (his)
guard against (from) the
treachery of his deceit-
ful friends.

What bad omen is men-
tioned in the tale of the
king who (saw a) had
a dream?

The bad omen was this,
that all his teeth had
fallen out (been spilt).

Was that omen bad or not?

One person said that it
was (is) bad, another
said that it was (is) good.

Which person's interpre-
tation was correct?

In the two (both) people's
interpretation there was

no difference, but one of them was wiser than the other.

What did the king give to that wise man (person)? • He commanded his attendants so that they gave him a present.

And what did he do to that other dream-interpreter? He rebuked him (having rebuked) and let (him) go.

Exercise 15. A Tale.

Two painters said to one another (that), 'Let us both paint (draw) pictures (a picture), let us see (that) which of us draws the better'. The first artist drew a bunch of grapes and hung it above the gate of his garden, and the birds came and (having come) kept pecking (were striking beak on) at it, for they fancied that it (is) was really fruit. People were much pleased with (much approved) that picture, and they went with that artist to the house of the other artist and asked (from) him where his drawing was (*lit.* that, 'Where is thy drawing?'). He said, 'It is behind that curtain'. The first artist came forward and (having come forward) stretched out (made long) his hand in order to (that he might) draw back the curtain. Then it became clear (known) that the curtain was (is) the very picture that he was in search of. When he saw (having seen) this, (that man) he said to the master of the house, 'My dear friend, thou art abler (more perfect) than I (am), for I drew such a picture that the birds were deceived (by it), but (and) thou hast drawn (didst draw) such a picture that a painter was taken in (deceived)'.

Translation 16.

قصه

علامی از نزد آقای خود گریخت - بعد از چندی آقايش بشهر دیگر رفته و آن غلام را در آنجا دیده ویرا گرفت و گفت - تو غلام منی چرا از پیش من گریختی - غلام دست بردامز او زده در جوابش

گفت - خیر بلکه تو غلام من هستی و پول بسیار از من دزدیده گزینخته - حالا که ترا یافته‌ام سرا میدهم - آخر آلا مر هر دو پیش حاکم رفته انصاف خواستند - حاکم شهر هر دو را نزدیک دریچه وا داشته امر فرمود که هر دو یک دفعه سر خود را بیرون کنند - چون در آن حالت بودند حاکم یکی از ملازمان خود گفت شمشیر خویش را کشیده گردن آن غلام را بزن - چون غلام این سخن را شنید فی الفور سر خود را پس کشید اما آقایش اصلاً حرکت نکرد - حاکم فهمید که غلام کدام است و آقا کدام پس ویرا تازیانه زده باقیاش سپرد

Conversation.

Question.

Answer.

Which of those two painters drew a picture?

Both persons drew picture(s), but one was better than the other (another).

What did people see on the gate of the first painter's garden?

Having there seen the picture of a cluster of grapes, they approved of it very much.

In search of what did they go to the other painter?

They went to him to see (in order that they might see) what sort of picture he had (has) drawn.

How was (became) it known that the second painter was (is) more perfect than the first painter?

The first painter himself confessed that when he said (that), 'Thou didst deceive me who am a painter, but I deceived only the birds'.

Did the master find his slave?

Yes, he found (having found) him in such and such a city and seized him.

Why did not that slave run away a second time?

Because he fancied that it was (is) possible to set himself free in another way.

Did he not deceive him- Yes, he took himself in
self? and did not escape (obtain
deliverance).

Exercise 17. A Tale.

Two persons left their goods with an old woman and said to her, 'If we both come (came = shall have come) together and (asked) ask for our property, give (it): if not, do not give (it)'. After some days one of them came to that woman's house and said, 'My comrade (partner) is dead (died), for on the road robbers fell upon us, they killed him and stripped me (of every thing): now give (me) our property'. That old woman had no resource but to give it to him (became helpless and gave to him). After some days that other one came and asked for his property. The woman said to him (that), 'Thy comrade came and said that thou hadst died (hast gone out of the midst): whatever I said to him he would not listen to (did not hear): he took the property and carried (it) off: now I have nothing else (there is nothing any longer before me)'. That person went to the governor and made a great outcry against that woman because she would not give him his property (*lit.*, from the hand of that woman made justice and injustice that, 'she does not give my property'). The governor thought: he said, 'That woman is not to blame (has not a fault): thou didst say (hast said) to her. If both of us come (came), give (it), if not, don't give. Go away, bring thy comrade and get the property: how canst thou get (it) alone?' That man became ashamed and went about his business.

Translation 18.

قصہ

دونفر اسباب خودشانرا نزد پیرزنی گذاشته بوی گفتند
— اگر ما هر دو باهم آمده مالمانرا خواستیم بده و اگر نه مده
— بعد از چند روز یک نفر از ایشان بخانه آن زن آمده گفت —
شریکم مرد چونکه در بین راه دزد ها بر سرمان ریخته اورا کشتند و

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مرا نخت کردند حالا مالمانرا بده — آن پیرزن لابد شده بوی داد — بعد از چند روز آن یکی دیگر آمده مالشرا خواست — زن بوی گفت که — رفیقت آمده گفت که تواز میان رفته هر چه بدو گفتم نشنید مال را گرفته بُرد حالا دیگر پیش من چیزی نیست — آن کس نزد حاکم رفت و فریاد نموده از آن زن شکایت کرد که مالم را نمی دهد — حاکم فکر کرده گفت — آن زن تقصیری ندارد تو بوی گفته که اگر ما هردو باهم آمسیم بده و اگر نه مده — برو رفیقت را بیار و مال را بستان (بگیر) تنها بچه طور میتوانی بستانی (بگیری) — آن مرد خجیل شده در پی کارش رفت

Conversation.

Question.

Answer.

How do you do? (how is the noble state?)

Thank God! (Praise be to God!): from the attention (kindness) of the lofty doorstep (your honour) = Thank you, (I am quite well).

Where are you going?

I am going home (to my own house).

Joseph! bring (some) bread.

I (have) brought (it), Sir (= I am bringing it instantly).

Would you like a hubble-bubble? (do you command inclination for a h. b?)

No, Sir, I am not a qalyān-smoker (drawer).

Pardon (me): what did you say?

I said (your humble servant begged to state)...

... You said (commanded).

... that I never smoke the qalyān.

Is the master at home? (do they keep honour?)

Yes, Sir, he is in (they keep honour).

What did you (didst thou) say? Is he out? (did they go out?)

Yes, Sir, he has just gone out (they carried off honour).

- I have given you a lot of trouble: pardon (me): now (command dismissed) give me leave to depart. (*Said by visitor when wishing to take his departure*).
- I wish to ride to town (I wish having mounted I may go to the city) to-day: is it possible? (does it become?) [*Master to groom*].
- You are very welcome (you came very well): please God (I shall (do) soon arrive at your service for a return-visit) I shall soon return your call. (*Said by the host*).
- Yes, Sir; I (shall) make the horse ready (present): or, No, Sir, it is impossible (does not become); the horse is ill, he has a swelling on (his) back.

Note. — This represents fragments of different imaginary conversations, and gives a number of very usual Persian polite expressions.

Exercise 19. A Tale.

A youth entrusted the sum of a hundred *tōmans* to an old man and started on a journey. When he returned he asked for his money back again from him. The old man denied (having received it) and said, "You (have) entrusted nothing to me". The young man went to the governor of the city and told him about the affair (represented the 'howness' of the matter). The governor, having summoned that old man before (forward) him (and having enquired from him said) asked him (about it), saying, "This youth says that he (has) entrusted his money to thee: why dost thou not return it to him?" He said, "He gave (has given) nothing to me". Then the governor asked (from) that youth (that), "Was no one present, when you entrusted that money to him, who may give evidence?" He said, "No, Sir; I have no witness except God". The governor wished to put that old man on his oath (that he might give an oath to that old man), but that youth said (represented that), "This deceitful fellow has no scruple about (from) swearing falsely (eating a false oath): how should a person that has deceived so shamefully (has acted treachery in that

shameful manner) fear to take an oath (from eating an oath)?" The governor said to that youth, "When thou didst deposit that money with him, where wast thou sitting (hadst thou sat down)?" He said, "We were sitting (had sat down) under a tree in the desert." The governor in answer to (of) him said, "Why then didst thou say that thou hast ('I have') no witness? Go, command that tree to come (that it may come) to me instantly." The youth said, "O Sir, I am afraid that (lest) the tree will (may) not come at (from) your honour's command". The governor said, "Shew this seal of mine to that tree; it will come." That deceitful old-man smiled and remained silent. The youth departed. After some time the governer asked (from) that old man, "Has that fool arrived at that tree?" He said, "No, Sir: he has not reached (it) yet." After a little that youth came back and said, "Sir, I shewed your seal (the lordship's seal) to the tree: it was of no use (it had no benefit)." The governor said, "Why? — it was certainly of use, for that tree has borne witness to (has given evidence upon) your assertion." The old man enquired "How?" He said, "When you answered, 'That fool has not yet reached the tree', it became evident that his statement was (is) true; for, if thou hadst not (taken) received the cash from him under that tree, why didst thou not say, 'What tree are you talking of (dost thou say)'?" That deceiver remained silent through (from) shame and gave back the money.

Translation 20.

قصه

شخصی هر روز شش‌ان میخرد — روزی یکی از دوستانش از وی پرسیده گفت هر روز شش‌ان را چه میکنی آن شخص در جواب وی گفت — نانی برای خود نگاه میدارم و نانی می اندازم و دونان پس میدهم و دونان دیگر را قرض میدهم — دوستش گفت — هیچ نفهمیدم چه گفتی واضح تر بیان نما —

آن شخص گفت آن نانیرا که برای خود نگاه میدارم میخورم و آن یکی که میاندازم به خارسوی (or مادرزن) خود میدهم و آن دونان را که پس میدهم به پدر و مادر خود میدهم بعوض آنهایکه ایشان در طفولیتیم بمن داده اند و آن دونانرا که قرض میدهم به پسران خود میدهم تا در پیری بمن عوض دهند

Conversation.

Question.

Answer.

Where did you go (had you gone) yesterday: Yesterday I went to town (to the city) in search of a person to whom I had lent some money, that I might get it back from him.

Did you find him, and did he pay his debt? No, my friend; I found him, but he told me that he had no money just then (that, 'To-day I have no money').

Did you fancy that (he said truly what he said) he spoke the truth? I did not fancy (so), for it was evident that he wanted to get out of it somehow (that he might strike — go — a leap).

Then did you not get (take) anything from him? Why not? I got something. The title deed of his garden that he had left with me in pledge, — a person bought it from me and gave some money in exchange for it: therefore I did not return empty-handed.

Exercise 21.

A horseman went to a certain city and heard that there were (are) many thieves there. He feared lest they should come at night and carry off his horse. Therefore at night-time he said to his groom, 'Lie

down to-night: I shall (do) remain awake, for I have not confidence in (on) thee, and I am afraid that they will (may) steal my horse'. The groom said to him, "Why do you say so (this), Sir? Certainly it is most unsuitable (it has no goodness) that I should sleep and that my master should stay awake and look after the horse. If you permit, I shall keep guard well'. His master went to sleep. After (that that) one watch of (from) the night had passed, he wakened up and asked (from) the groom what he was doing (that, 'What art thou doing?'). He said, 'I am thinking about this (in thought of this that), how God (has) stretched out the earth on top of the water.' [His master] said, 'I am afraid of thy thinking (I fear from thy thought), lest the thieves come and thou see them not'. He replied, 'Sir, be of good cheer, I am on (my) guard'. At midnight his master again awoke and said, 'Art thou asleep?' He said, 'No, Sir; but on the contrary I am thinking (in thought of this that how) how God (has) raised up the heaven without pillars (pillar)'. [His master] said, 'Beware lest, while thou art thinking, the thieves carry off my horse'. He said, 'No, Sir, that cannot be (does not become)'. His master said, 'Lie down now, if thou wilt; I (shall) stay awake'. He said, 'There is no need (it is not necessary), I am not sleepy (sleep does not come me)'. That person again went to sleep, and, when he got up (very) early in the morning at the (sting of sunshine) first ray of dawn, he asked 'What art thou doing now?' His servant said, 'I am thinking whether the saddle ought to be to-day on my head or on your worship's, for the thief who carried off the horse forgot it'.

Translation 22.

قصه

روزی پادشاهی بر پشت بام قصر خود نشسته بود مردی را دید که پای دیوار ایستاده است و مرغی در دست دارد و آن شخص اشاره مینماید که گویا میخواهد آن مرغ را پیشکش کند - پادشاه

اورا صدا زده بُرسید که این مُرغ را بمن چرا نشان میدهی -
گفت که بحضورِ اقدسِ هُیونِی عرض میکنم که من با فلان شخص
بازی میکردم و از جانبِ وجودِ شاهنشاهی شرط کرده این مُرغ
را بُردم و حالا آنرا آورده ام اُمید که بفروشد از من بپذیرند
پادشاه خیلی خوشنود شده گفت تا مُرغ را در آشپز خانه بُردند -
بعد از دوسه روز هانِشخص بار دیگر بحضورِ پادشاه رسید کوسفندی
با خود آورد و گفت که این کوسفند را هم برای اعلیحضرتِ شهرباری
در بازی بُرده ام - پادشاه کوسفند را نیز پذیرفت - بارِ سوم آن
کس آمد و دیگر را همراهِ خود آورده بود - چون پادشاه
اورا تهِی دست دید از وی بُرسید که امروز برای من چرا هیچ
نیاورده - عرض کرد که به اسم اقدسِ هُیونِی هزار تومان
با این مرد شرط نمودم و باو باختم حالا برای پول آمده است -
پادشاه تبسم نمود و مبلغ مذکور را بوی داده فرمود - بعد از این
از جانبِ من هرگز قمار بازی منما

Conversation.

Question.

Answer.

What (from what) was the
horseman afraid of?

He was afraid that thieves
would carry off his
horse.

Then what did he do? Had
he no one to (who might)
look after the horse?

Yes, he had, and it was
his servant, and he said,
'I (shall) stay awake all
night and (shall) not
permit anyone to (that
anyone may) carry off
the horse.'

Did he take good care of
(guard well) the horse
or [did he] not?

He was thinking of other
things, and did not no-
tice (saw not) when a
thief came and carried
off the horse.

Did he take away the saddle and bridle of the horse too?

In that other story did the king approve of that deceitful fellow's dice-playing?

About what were that fowl and sheep worth?

Perhaps that rogue of a fellow had paid a tōmān for them (had bought them for a tōmān).

No, he did not carry off the saddle, but he led away the horse with the headstall and bridle (bit).

Certainly he approved of it at first: but at last, when he suffered (carried off) much loss through (from) that business, he commanded that that man should never after that lay a wager on the king's behalf.

I don't know, but I know this well that they were not worth a thousand tōmāns.

Then the king paid a thousand times the proper price (a thousand times too much went out from the king's hand).

Exercise 23.

An infidel went to a wise and pious mendicant and desired of (from) him an answer to (of) three questions. The first was this (that that); 'Why do the religious authorities of Islām say that God Most High is everywhere present (present and beholding)? I do not see Him anywhere: show [me] where He is'. The second question was; 'Since our religious authorities have said that God is the Creator of good and evil, then why do they (= people) punish (the) man for a sin that he is (may become) involved in? for a man has no power and cannot become engaged in any act without the leave and permission of God Most High'. The third question was; 'How can (would be able to) God torment Satan in the fire of hell? for, according to the doctrine of the religious authorities themselves, the nature (composition) of Satan is of fire,' and how

¹ Muḥammadans say that Satan is made of fire.

is it possible that fire should make any impression upon fire?" When the mendicant heard this speech of his (this his speech), having remained silent (= without speaking) he bent down and, having picked up from the ground a large clod, struck him on the head with it (struck it on his head). That infidel in tears (having become weeping) hastened to the governor and said, 'Sir, I asked three most important questions of such and such a mendicant, and since he could not answer them (he became helpless from giving an answer), he struck me on the head with a clod in such a manner. (= so severely) that my head is still paining me very much (makes very much pain)'. The governor summoned that mendicant and said to him, 'Why didst thou strike this man on the head with a clod and gavest no answer to his questions?' The mendicant smilingly (having smiled) said, 'That clod is the answer to (of) his questions'. Then the mendicant stated (having explained) those three questions and said, 'This fellow says that his head aches (that, 'My head makes pain'): well then, let him shew me that pain in order that I too may shew him the Invisible God. And what suitability is there in this (does it have) that he should lay a complaint (bring a complaint) against (upon) me before your worship (in your worship's presence) and should want you to punish me (that you shd. give punishment), since he has himself said that whatever man does (God has done? And what power had I to strike (that I should strike) him without God's leave and permission? Then how am I deserving of punishment? And assuredly it is not hidden and concealed from (upon) your honour that man's composition is of clay (= that man is made of clay), as Satan is made of fire: and if the fire of hell makes no impression upon Satan, then how is it possible that a clod, which is of (from) earth, should have injured (caused injury to arrive to) this liar?' When that infidel heard this speech of the mendicant, he was ashamed and gave no reply. The governor, highly approving of the mendicant's words, praised his wisdom very much.

Translation 24.

قصه

روزی پادشاهی همراهِ صدرِ اعظمِ خود برای تفرُّج از شهر بیرون رفته به کشتِ زاری رسید و در آنجا بعضی ساقهای گندم باخوشه دید که از قدِ انسان بلندتر بود — پادشاه تعجب نموده گفت من تاحال گندم باین بلندی ندیده بودم — صدرِ اعظم عرض کرد که — قبلهٔ عالم سلامت باشد در وطنِ من گندم بقَدِ فیل بلند میشود — پادشاه اینرا شنیده تبسم کرد و هیچ نگفت — وزیر باخود گفت که پادشاه سُخنِ مرا دروغ پنداشته از آن سبب تبسم کرد — چون از تفرُّج بازآمدند وزیر به بعضی از اهلِ وطنِ خود نوشت که یک دسته از ساقهای گندم باخوشه که بر سر آنها باشد بفرستند — اما وقتی که کاغذِ او بد آنجا رسید موسمِ گندم گذشته بود تا یک سال دیگر که فرستادند — وزیر آنها را نزدِ پادشاه بُرد — پادشاه از وی پرسیده گفت که اینها را چرا آورده — گفت (پارسال) سالِ گذشته وقتی که عرض کرده بودم که در وطنِ من ساقهای گندم به بلندی فیل میشود قبلهٔ عالم تبسم کردند — باخود گفتم که اعلیحضرتِ شاهنشاهی سُخنِ مرا دروغ پنداشته اند لهذا اینها را برای اثباتِ صحتِ قولِ خود آورده ام — پادشاه در جوابش گفت حالا آنچه را که گفته باور کردم اما بعد از این متوجه باش حرفی زنی که نتوانی مگر بعد از یکسال آنرا ثابت کنی

Conversation.

Question.

How do you do? (how is your condition?)

I have long wished to come and see you. (It is a time that I — your

Answer.

Very well, thank you. (Praise be to God! from your attention or kindness).

I too (had) often wished to come to see you (that I might become honour-

humble servant — have been expectant of the noble meeting).

I hope (if it please God) you are now quite well (your state is contiguous to perfect health and safety).

Tell me what was the matter with you. (Command, what illness had you had?)

Certainly, I am completely at your service whenever you have leisure (whenever you have leisure I am present for your service). I trust you will often come, so that we may converse about certain most important matters.

ed in the service of the lofty lordship), but I was out of sorts (had an illness) which prevented me from doing so (which had become preventing from an interview).

Yes, thank God (Praise be to God!); but I am still a little weak (I have, something of weakness), and therefore^e I can't walk very fast (from that cause I go the road very slowly).

Two months ago I caught severe fever and ague (met with), but have now got over it (until this time that the casting off of it became). But now that I have got (become) well, I hope that you will permit me (give permission) to trouble you occasionally (from time to time I may become a troubler of the noble times).

Very many thanks (your honour's kindness is excessive). But I had forgotten (this) that by the doctor's orders (leave) I am bound for Tehrân, and perhaps, if the climate of that place suits me (become beneficial for me), I shall stay there for some months.

Of course you have relatives in Tehrán. No, I have no relations in Tehrán; but as I am engaged in trade (have in hand the business of trade), I shall assuredly not remain devoid of friend(s) and acquaintance(s) among the people there (of that place).

Exercise 25.

Ancient History of Persia.

They relate that the first king of Persia was (has been) Kayūmārš. Concerning him the Musalmāns say that he was (is) the first person who, having delivered men from bestial ignorance, founded among them rule and law. He is the head of the line of the Pīshdādiyans. At first no one submitted to him (did not place neck to his obedience) except his own tribe: the others rose up in opposition. The matter ended in a war. In one of the battles his son Siyāmāk was slain. Kayūmārš exerted himself (bound up his loins) to avenge (to vengeance of) his son, and, having assembled an army, took along with him Hūshang, Siyāmāk's son. Firdausī says that during that expedition all the lions (and) panthers and leopards that were to be found (were being found) in his land were in his army. When a defeat was inflicted (fell) on those demons who were his enemies and they retired (turned back face) from the battlefield, Kayūmārš, having returned to Balkh, which was the capital of his kingdom, placed the royal crown upon Hūshang's head and himself became a hermit. Kayūmārš' reign lasted (was) thirty years. Hūshang reigned with justice and wisdom, and built large cities. Fire was discovered in his time; and he, deeming it Divine light, commanded men to worship it (to the adoration of it). The period (= length) of his reign was forty years. His son Tahmūriš became king after him. Tahmūriš had (to Tahmūriš there was) a minister, Shirāsb (by) name, through whose abundant wisdom (by the aid of whose) he gained the victory

over the demons. Tahmūriş acquired reading and writing (to read and to write) from the demons who were in captivity to him (in his captivity), and in this way he granted them deliverance from the bond of imprisonment. Idolatry arose (was invented) in his time. And the cause of that was (this), that a deadly (destructive) disease having become prevalent (obtained prevalence) in Persia, many people perished (fell into the whirlpool of destruction). Unavoidably (= of course) every one, of whose (to every one from the) friends and relatives any dear one passed away, made a picture (image) of him for his own consolation (consolation of his heart) and used to keep it in the house, until this custom gradually became the cause of the worship of idols. The reign of Tahmūriş lasted (was) thirty years.

Translation 26.

قصه

روزی سلطان ابراهیم ادهم بر درِ قصرِ خود نشسته بود و ملازمانش نزد او صف کشیده (بودند) - ناگاه درویشی بادلِق و کَشکول و عصا از راه رسیده خواست داخلِ قصر شود - ملازمانِ سلطان از وی پرسیده گفتند که ای مردِ پیر کجا میروی - درویش گفت میخوام در این کاروانسرا روم - در جوابش گفتند این قصر سلطانِ بلخ است و نه کاروانسرا - آن پیر مرد گفت خیر کاروانسرا است - سلطان اینرا شنیده درویشرا پیشِ خود طلبیده گفت ای درویش این خانه من است از چه جهة میگوئی که کاروانسرا است - آن پیر مرد جواب داده گفت ای ابراهیم اجازت فرما تا از تو چند سؤال بنمایم - این خانه اوّل از آنِ کِه بود - سلطان گفت از آنِ جَدَم - گفت و قتی که جَدَت در گذشت مالِ کِه شد - سلطان گفت مالِ پدرم - درویش گفت هنگامیکه پدرت مُرد که رسید - سلطان جواب داد بمن رسید - درویش گفت چون تو در گذری به که رسد - گفت به پسرَم - درویش در جوابش

گفت ای ابراهیم جائیکه یکی داخل میشود و دیگری بیرون
میرود کاروانسراست و نه خانه

Conversation.

European.

Have you read the Shāh-nāmeḥ?

I have heard that up to the present time all the people of Persia fancy that what is written in that book is true and correct.

Pardon me, I made a mistake: I meant to say that I fancy that the people of Persia until now believe those stories that are inserted in the Shāh-nāmeḥ.

Assuredly it is not hidden from (upon) every intelligent person like you (your lordship) that the historians of Europe account all those tales (as) fables.

Persian:

Yes, sir, I have read some of it, and I (have) highly approved of Firdausi's verses.

Permit me to correct your (your Lordship's) phraseology. The people of Persia do not think the use of that idiom (that is to say *gamān bīrdan* 'to fancy') in conversation, in reference to the person addressed, in accordance with courtesy; but it is no harm for the speaker to say it with regard to himself out of politeness.

Certainly we believe them in this sense that, although everybody knows that Firdausi, according to the custom of poets, has exaggerated somewhat, yet we doubt not (have not a doubt) that the substance (root) of those histories is correct.

Good: we see that Sir John Malcolm in the book called the history of Persia has related (explained) some of them that are (is) in the Shāh-nāmeḥ, as if he (has)

accepted them. What do you say to that (in this)?

Yes, but we have now read and translated those Cuneiform inscriptions that are found on the rocks of Mount Bisitūn and Istakhr (Persepolis), and have more information regarding (from) the ancient history of Persia than Sir John Malcolm had (has had).

They were Persians (from) the people of Persia).

Then in that way the sages of Europe can now correct Sir John Malcolm's blunders. Very good. But I wish to enquire (= may I ask?) of what nationality (from what nation) were those who wrote (have written) those Cuneiform inscriptions.

Then the Persians have corrected the blunders of the Europeans.

Exercise 27.

History of Persia.

After Tahmūriš' death his nephew Jamshid ascended (sat upon) the throne. They say that wine was invented in his time, and it is well known that he built Istakhr of Fārs (Persepolis), which is also called (they also call) Jamshid's Throne. The historians of Persia will have it (are on that) that he divided the nation (people) into four grades (castes), first the religious-authorities, second the scribes, third the soldiers, fourth the artisans and farmers and traders. It is recorded (they have written) that the fixing of the solar year also took place (was) in Jamshid's time. At the beginning of his reign the world was populous and the people were well off; but at last, prosperity (of good fortune) having rendered him proud, he laid claim to divinity and commanded so that, having made images in (from) his likeness, they ordered men to consider him the God of the earth and to worship those images. This conduct having become the cause of disgust among (of) the people (subjects), they stirred up Zahhāk, who was (is) of the offspring of Shaddād and, according to the fancy of some, Jamshid's sister's son, so that he led an army against Persia.

When Jamshid did not find (see) in himself power to resist (power of resistance), he fled and (having become fleeing) betook himself (placed his head) to the desert. The tale of Jamshid's wandering (turn) is (one) of the well-know fables of Persia. His first journey was (is) to Sīstān. There the governor's daughter, having seen him, (and) having fallen in love with him (having become captive in the net of his love), finally became his consort. But when Zāhhāk's agents pursued him, he fled from Sīstān to India, and from India he went to China: until at last, having captured him, they carried him to Zāhhāk, and he commanded them to saw him in two with the bone of a fish (so that having sawed him with the bone of a fish they made him two parts). Firdausi writes that his reign lasted seven hundred years, and he even says that, when news of his murder reached Sīstān, his wife took (having eaten) poison and committed suicide (destroyed herself): and one son of his (her's) (from him [her]) remained, from whose offspring was (is) Rustam.

Translation 28.

قصه

چند نفر سوداگر بحضور پادشاهی حاضر شده بعضی اسبهارا آوردند که میخواستند آنها را بفروشند - پادشاه آن اسبهارا پسندیده دو هزار تومان علاوه بر قیمت آنها به سوداگران داد و ایشانرا امر فرمود که اسبهای دیگر هم بقدر آن مبلغ از وطنشان بیاورند اما وطن و اسمهای ایشانرا نه پرسید و ضامنی از ایشان نطلیلید - آن اسب فروشان مرخص شدند - بعد از چند روز پادشاه بشوخی صدر اعظم خود را گفت سیاهه اسمی همه احقانرا که میشناسی برای من بنویس - وزیر چنین کرده آن سیاهه را از نظر پادشاه گذرانید - وقتی که پادشاه آرا بخواند تعجب نمود از اینکه اسم خویشرا بر سر آن سیاهه یافت - از وزیر پرسیده گفت که تو مرا از چه جهه احمق انگاشته در جوابش گفت

— زارو که قبله عالم بی اینکه وطن واسمهای آن اسب فروشانرا
تفتیش نمایند و بدون طلب هیچ صمانت چنان مبلغ زیادی
بدیشان امانت سپردند که اسب بخزند — پادشاه گفت اگر آن
سوداگوان اسبهارا بیاورند پس چه — گفت اگر چنان کردند
آنگاه اسم اقدس شاهنشاهی را از این سیاهه محو نموده اسمی
ایشانرا بموض آن ثبت خواهم کرد

Conversation.

Persian.

European.

How many years have you
lived in Persia?

When you (were coming)
came, by what road did
you come?

How did you travel, post
or by (with a) caravan?

Yes, so I have heard: but
some people have tra-
versed the distance be-
tween Bushire and Shi-
ráz in the space of six
days, which is nearly
as quickly as (near to
the speed of) the postal
couriers.

Did you come to Isfahán
with the same caravan
with which you had
come from Bushire to
Shiráz?

It must be six years since
I came to Isfahán.

I came *viâ* Bushire, be-
cause I was in India.

From Bushire to Shiráz
I came by caravan, for
the road runs over the
kutals, hence everyone
has to travel by caravan.

You are right, but I was
not alone, for I brought
(had) a family with me.
and moreover we halted
for Sunday, therefore
we arrived at Shiraz in
twelve days.

No, for the muloteers were
from (the people of)
Kazarún and would not
come on with us to Is-
fahán. But we got others
quite easily and started,
and in (after) fifteen
days more we reached
Isfahán.

<p>In what season did you travel, in summer or in autumn?</p>	<p>When we reached Bushire it was winter, and we thought of stopping there until the spring; but finally we set out in winter and 'travelled comfortably, and since the weather was good we reached our destination safe and well, thank God.</p>
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Exercise 29.

Story I.

A person went to a man of importance (great) among (from) people of learning and talent (grace) and said, "I desire the good of this-world and of the-world-to-come". He said, "Acquire learning in order that thou mayst obtain the good of both worlds". The other (that person) said, "I am ignorant (have not portion from) of reading and writing, and for that reason I am unable to acquire (helpless in the acquisition of) learning and am denied (disappointed, forbidden from) study". That great-man for the space of two years devoted himself (became attentive) to teaching and training (instruction and training of) him, until he made him acquainted with (wise in) reading and writing, and changed his ignorance into (exchanged... for) morality (morals) and wisdom. Accordingly that person, when he had tasted the sweets of learning (found out a delight from learning), became desirous of (made inclination to) perfecting himself therein (the perfecting of it), so that, profiting by (through the blessing of) learning and training, in a short time he gained the good of this-world and of the-next (the good of ... became his portion) and attained to the desire of his heart. *Moral.* Whoever strives and exerts himself (makes effort and endeavour) to obtain (in the acquisition of) learning, gains the benefit of both worlds, especially if (that) he busies himself (become busy) with the search for (of) it from the days of (his) childhood, in order that the result of it may be

his (reach him) the sooner. And moreover (another thing is that, that) they have said (= people say, it has been said), "The learning that (people) learn in childhood and tender years (smallness of age, tooth) is like a mark upon stone which lasts (may last) for long years, and the learning that people acquire in middle and full age (bigness of age, tooth) is similar to (of) a mark upon clay which is lost (becomes put on one side) with little trouble.

Translation 30.

قصه

روزی شارل پنجم پادشاه اسپانیا در شکارگاه از خدم و حشم خود دور افتاد - در جنگلی سرگردان شده آخر الامر به کبر هیزم کی رسید و اراده کرد که قدری آرام نماید - اما چون داخل آن کبر شد چهار نفر را دید که بر روی گاه خوابیده بودند و از صورتشان ظاهر بود که ایشان را زن هستند - پادشاه از آنها قدری آب برای آشامیدن خواست اما هنوز از خوردن يك پياله آب فارغ نشده بود که یکی از راهزنان پیش آمده گفت من الان در خواب فهمیدم که بالا پوش شما بکار من میخورد - اینرا گفته بالا پوش را از شانه پادشاه ربود - فوراً بعد از آن راهزنی دیگر پیش آمده گفت - من نیز در خواب دیدم که قبیاتان در خواب من است - اینرا گفته قبارا از تن پادشاه کند - راهزنی سوم بهمان طور کلاهش را گرفت و چهارمی میخواست آن شاخ نفیر شکار را که برگردن پادشاه بزنجیر طلا آویخته بود بیرون آورد - آنگاه پادشاه گفت - اولاً اذن بده که استعمال شاخ نفیر خود را بتو بیاموزانم - اینرا گفته شاخ نفیر را بقوت هر چه تمامتر بنواخت و ملازمانش صدای آرا شنیده بر اثر آن برسیدند و راهزنانرا گرفتار ساختند - آنگاه پادشاه براهزنان گفت - ای دوستان عزیز من نیز خوابی دیده ام و در آن خواب

اینرا دیدم که همه شُما بر دارکشیده شده بودید — پس ملازمانِ
سلطانی جمیع ایشانرا بر آن درختانی که پیشِ آن کُپر بود آویختند

Conversation.

Question.

Answer. "

The sky is very much overcast to-day, will it rain or will it not?

But what do you think?
(What is your opinion?)

I have heard that, although there is little rain in Persia, yet there is any amount of snow.

If it rains to-day it will be (is) bad for us who are on the road (make a journey).

Perhaps you may have heard that some years ago there was (became) a severe famine in India, and even this year the people there (of there) are very much afraid that, if it does not soon rain, many people will certainly die of (from) hunger.

Now the clouds (have) passed by and the sun is extremely hot.

How can I tell (what representation am I to make)? God knows.

What do I know (about the matter)? But at this season rain somewhat seldom falls (comes). The clouds often pass away after a bit.

Yes, sir; in the neighbourhood of Isfahán it rains very little, but occasionally in winter there is plenty of snow and the cold is severe.

But it is good for the land (ground), and assuredly rain is a gift of God.

No, I had not heard so (this), but I heard that in some places, for instance in Bombay, the plague had (has) become extremely prevalent and they are afraid of its spreading to Persia too (lest it should infect Persia even), — which may God forbid! (God not having willed).

Yes, because it was not possible that this strong (violent) wind that is

blowing should not soon drive them away.

My horse is afraid of the (that) ice that is on (the top of) this watercourse, and will not pass (does not wish to pass) over it. Our Persian horses (the horses of us Persians) are very much afraid of (from) ice, lest their feet should slip on it and they should fall.

Now he is shying so badly (this much) and rearing (so much) that, if I try to force him on the (this) ice, he will assuredly fall and do himself harm. Well, my horse is quiet and tame; if you (will) permit (me) I shall go in front of you, and perhaps afterwards your horse will follow his example (may come to his aid). The ice on this water is not very thick, and now my horse has broken it with his front foot (hand).

I am very much obliged to (thankful of) you. Not at all (no), Sir, pray don't mention it (it is nothing).

Exercise 31.

Story II.

When Alexander of Macedon (the Roman, *i. e.* Greek) obtained the sovereignty of the world and (since he had) a clear (seeing) intellect (*lit.* when to the hand of Alexander . . . the sovereignty etc. fell), he made his teacher and instructor Aristotle prime minister, and placed full-control (authority) of all affairs in his able hands (in the grasp of his sufficiency), and every day exalted and honoured him more and more (increased — was increasing — in magnifying of him). People (they) said to him, "Why (hast) thou acted so as to cause the respect (shown) to (of) him to surpass that due to a father (from a father)?" He said, "My father brought me from heaven to earth, so-to-speak. but (and) this teacher-of-wisdom (has) elevated me from earth to heaven". That is to say, a father is

only the cause of the son's existence and the means (cause) of supporting (feeding) and bringing up (of) his flesh and body, but (and) a teacher-of-wisdom is the cause of the manifestation of intellect and knowledge, which will become everyone's helper in (of) this world and the world-to-come. Moral. "The (power of acquiring) ability to acquire learning and a liberal-education is situated (found) in the spirit, and that is superior to (higher than) physical power."

Translation 32.

قصہ

در زمان قدیم شاهزادہ بود کہ در جنگ شکست سخت یافته مجبور شد کہ فرار کرده از دست دشمنان رھائی یابد - چون شام شد بجنگلی رسیدہ داخل آن گشت و از خستگی سفر خویشتن را بر زمین زیر درختی افکنده بخواب رفت - آنکھ راہزی ویرا در آن حالت دیدہ نزدیک آمد تا او را کشتہ مال و لباسش را بچنگ آورد - اما در آن هنگام پُر خطر مگسی بر رُخسارہ شاهزادہ نشسته ویرا گزید بنوعیکہ فی الفور از خواب بیدار شد - چون راہزن او را بیدار و مسلح دید ترسید و بروی حملہ نکرده غایب شد - بعد از آن شاهزادہ خود را در مغارہ پنهان کرد - در همان شب عنکبوتی بدھنہ آن مغارہ تار تنید - صبح زود دو سرباز از لشکر دشمنانی کہ ویرا تعاقب میکردند با نجا رسیدند - شاهزادہ شنید کہ ایشان بایکدیگر حرف میزنند یکی از ایشان برفیقش گفت البتہ او در این مغارہ باید باشد - اما آن دیگر در جوابش گفت خیر ممکن نیست زیرا اینک تار عنکبوت پارہ نشدہ است - وقتی کہ سربازان رفتہ بودند شاهزادہ از صمیم قلب خدایتعالی را شکر کردہ گفت - ای خدا ترا شکر مینمایم کہ دیروز مرا بوسیلہ مگسی و امروز بواسطہ عنکبوتی از خطر عظیم رھابندی

Conversation.

*Question.**Answer.*

What news was there in town (in the city)?

There was nothing worth mentioning (worthy of representation).

Have you heard whether the post has come in yet or not?

When I was leaving town I saw the telegraph messenger going to the post-office, but I do not know, perhaps he (has) had some other business, but he may have been going for letters.

The post is very late this week, especially if it has not even yet arrived, and I am looking for most important letters.

They say that last week robbers attacked the English government courier on the way and plundered (stripped) him, and carried off all the letters and parcels that he was (has been) carrying.

Yes, that (this) is true; but it is extremely likely that, after opening the parcels and carrying off whatever is useful to them, they will somehow or other give back the letters.

That may be, for it has often happened before this that, when robbers had heard that there is some gold or silver (coming) by the courier, they have taken it from him and returned to him everything else.

Certainly Persian robbers are very polite and considerate. But I have no doubt that, before they let anyone go, they go thoroughly through even his very pocket(s) and bosom (*i. e.* of garment), lest anything valuable should be left in his pocket(s) and bosom.

Their custom is certainly just what you (have) said. But if one ventures (venture) to fight with them, they kill him and carry off his belongings.

Exercise 33.

Story III.

Abū Bakr the Truthful, during the time of his Caliphate, in accordance with the command of the Prophet (peace be upon him!) ordered people to direct their seven years old children to learn (how to) worship and to be taught good morals, and (enjoined that), when their age should reach ten years, they should devote-their-attention to urging (them on) and correcting (punishing them), "For, [he said] people bend a green stick (green, fresh, wood) in whatever manner they wish, but when it gets dry it does not become straight without fire." *Moral.* The effect of instruction is greater (more) in childhood (smallness) than (it is) when one has grown up (*lit.* in bigness), as this explanation has also been mentioned in the moral of the first Story of this book: Verse.

"Bend thou a (fresh) green stick as thou wilt;
The dry does not become straight but through fire".

Translation 34.

قصه

روزی شیری و خرگوشی با یکدیگر گفتگو مینمودند -
خرگوش از شیر پرسیده گفت - آیا راست است آنچه میگویند که
خروس ضعیف کم دل بانگ زده ابنای جنس شمارا که بنهایت
شجاع و قوی هستید میتواند براند - شیر در جوابش گفت -
البته این قول راست است بلکه مخفی نیست که همه مایان و وحوش
بزرگ نحو ما عجزی مثل آن داریم و همچنین این نیز بیشک گوش
زد تو شده است که مخمخ کردن گراز فیل کوه اندام را ترسان
ولرزان میگرداند - خرگوش گفت - آیا چنین است پس حالا
فهمیدم که آواز سگهای تازی از چه سبب است که مایان خرگوشانرا
اینقدر می ترساند

Conversation.

*Master.**Servant.*

Come here, Hásan.

Waken me early to-morrow morning, at four o' clock or a little before that, for we must start early from this (here).

Very well, — but don't forget.

Some coffee with milk and sugar and whatever sort of meat you can get: and if meat is not to be got, then you must cook a few eggs.

No. I don't like boiled meat; you had better roast it. And now, if you have firewood, make a fire in this room, for it is somewhat cold to-night.

Which place is the better (is good)?

Ought (must) you take anything for the road from this place?

Where are my padded-quilt and mattress and pillows and the rest of my bedclothes?

Where have you put the lump-sugar and tea?

Very good. You may go: good-night.

Yes, Sir, here I am.

Certainly (*lit* [on my] eye):

I shall make everything ready to-night, and tell the caravan-leader that the master wants to set out early in the morning.

No, Sir, I shall not forget.

What would you like for breakfast?

(Very) good, perhaps it may be possible for me to get lamb or mutton or goat's flesh. But do you wish me to fry the meat or to boil it?

Yes, Sir, it is cold, and there is a strong wind blowing (coming). — But where will you put up to-morrow, at the posthouse or in the caravansarai?

The caravansarai is certainly the better, for the post-house is very small.

Yes, Sir, the water there (of that place) is brackish: I must take water from this (place).

They are at the side of the porch: I shall fetch them and make your bed (and make ready for the sleeping — lying down — of the master.)

They are in the travelling -bag.

Good-night, Sir; goodbye (God be your guardian).

Exercise 35.

Story IV.

When 'Umar (Omar) son of Khattab's turn came to be Caliph (*lit* When the turn of the Caliphate to 'U — arrived), he made his honour Salmán the Persian (native of Fārs) — may God's mercý be upon him! — governor of a city in the land (from the villages) of Syria, and fixed his income (allowance) at five thousand *dirhams*. His honour Salmán used to weave baskets from the leaves (leaf) of the date-palm and used to gain his livelihood (make his food) from it, and he used to give the money of the allowance as alms in God's name. People enquired, "Why dost thou not eat from (by means of) the money of the allowance?" He said, "I am afraid that, when I expend that on dainty food (foods, = kinds of food), I shall not be able to worship in proportion to (their) its daintiness, and may not have ability to render an account of it." *Moral*. "The fear of God is the perfection of faith, and almsgiving is the beauty of it."

Translation 36.

قصه

بعضی از مؤرخین یونان قدیم افسانه‌های عجیب دربارهٔ رسوم و عادات اهل هند حکایت کرده اند که یکی از آنها این است که در آن مملکت صحرائست پُرریگ که آنجا بسبب خشکی و بی‌آبی هیچ آبادی نمی‌باشد — در آن بیابان هولناک مورچه‌های عظیم یافت می‌شود که از سگها کوچک‌تر اما از روباه‌ها بزرگ‌تر می‌باشند و این مورچه‌ها زیر زمین منزل می‌گیرند بطوریکه زمین را کاویده ریگهارا بیرون می‌ریزند بهمان قسمیکه مورچه‌های عام در سایر ممالک چین می‌کنند و آن ریگهائیکه بیرون می‌افکند ریزه‌های طلا در آنها می‌باشد — پس آن هُنودیکه عازم این می‌باشند که در پی آن طلا بروند بدین‌طور تدبیر می‌کنند — هر شخص سه شُر را که یکی از آنها باید ماده باشد با هم می‌بندد بنوعیکه شُر ماده در وسط آن

دو شتر نر باشد و آن شتر ماده باید تازه از تره خود جدا شده باشد چونکه در آن حالت شترها علی‌الخصوص تیزرو هستند - آقایشان سوار آن شتر ماده میشود و چون جوالهای خود را از آن ریگ پُر کرده است هر چه زودتر شترها را برمی انگیزد تا بر مورچه‌ها سبقت بسته بگیرند که مبادا آن مورچه‌ها عقب آنها دویده آنها را پاره پاره کنند - بدینطور طلارا بچنگ آورده به تجارت اجنبی می‌فروشند

Conversation.

Purchaser.

Jeweller.

I wish to-day to purchase two or three little things that will do for presents (may be good for a present).

But you must fix a reasonable (cheap) price for your goods, for I have been living for some time in this country and I know the price of things well.

They are all right: but I am not the Shah of Persia, so you must not ask me a huge price.

I am much obliged to you. Don't you know that a thing like that is not worth forty *tōmāns*?

Very good, Sir; I have a lot of things that I hope your honour will (may) fancy (approve of) some of.

I never desire to deceive your honour. No, Sir, I shall state the fair (right) price of everything. See, the pearls of this brooch are all fit-for-a-king and the gold in (of) it too is pure and without alloy. Observe of what water these gems (pearls) are.

No, Sir; I do not want too big a price, I only want a little profit. This necklace is worth a hundred *tōmāns*, but I shall (sell it to your honour) let you have it for eighty.

By your life |I swear that| I paid 75 *tōmāns*, but as this is the first time that you have

- Not at all; but if you like
I shall give 50 *tōmāns*.
- Well, I shall give 55 *tōmāns*
but I won't give any
more, and I should not
give so much (money)
did I not wish to buy
something as a present
for a friend of mine
(whom I have) at home
(in my native-land).
- What is the price of this
bracelet?
- And this matchbox?
- See what it weighs. It
weighs five *mişqāl*s, and,
at one *kron* and a half
per *mişqāl*, its total
price comes to seven
lians and a half.
- come here, you may
have it for 70 *tōmāns*.
I should never sell it
at that price were it
not that I am in want
of money just now.
- Impossible, for I should
lose very heavily if I
sold it for 60 *tōmāns*.
- It is worth more, Sir; I
cannot sell it at that
(this) price. But look
at this cigar-case: it
is of gold, and if you
like I have some others
of silver also.
- I shall not sell that for
less than ten *tōmāns*.
- It is worth two *tōmāns*,
but I shall take a *tō-
mān* and a half.
- Good, I shall let you have
it (give it) for a *tōmān*.
— Many thanks (the
kindness of *your* lordship
is extreme).

Exercise 37.

Story V.

A hermit was continually urging people (calling men) [to come] to God (towards God), and spent [his time] night and day in gathering disciples together and preaching to them. When the eye of his understanding (wisdom) was anointed with (obtained) the collyrium of clear-sightedness and he turned from appearance (the visible world) to reality (the inner world), having perceived that all had reached (having seen all arrived at) the Divine Court before himself, he became astounded. He accordingly went to (the ser-

vice of) a great man of the time [= one then esteemed most devout] and enquired of him the explanation of this mystery. He said, "While thou wast unwise, thou usest to deem all unwise. Now that thou hast become (becamest) wise, thou hast found (foundest) that all have attained to a knowledge of God (God-attained)". *Moral*. "One should not cavil at (strike breath in) the Divine power, and one should not regard anyone with the eye of contempt, but-on-the-contrary every person should esteem himself the lowest of (lower than) all, in order that he may attain to the degree (rank) which is his goal (object)". *Verse*. "Learn humility, if thou art athirst for (of) grace: ground that is high never drinks water".

Translation 38.

قصه

مزدوری مدت مدید در ممالک بعیده بسر برد و آخر الامر بوطن خود مراجعت نموده بزودی تمام پولهایش را که از اجرت خویش اندوخته بود تلف کرده بغایت مفلسی و بی نوائی رسید - روزی داخل دهی کوچکی شده نزد دکاندار معروفی رفت و از وی دوازده دانه تخم پخته نسیه خواست و آنها را گرفته در وقت شام خورد و بامدادان راه افتاده بدین خود رفت - چون چندی بگذشت و آن مزدور قرض خود را ادا نمی کرد آن دکاندار از وی پیش کدخدای آن ده مکتوباً شکایت نموده گفت که فلان شخص از بنده دوازده تخم پخته نسیه کرده است و تاکنون پول آنرا نداده و از آنسبب بحقیق خسارت بلین رسانیده است زانرو که از آن دوازده تخم برای من دوازده جوجه پیدا میشد و هر جوجه مرغ گردیده قبل از این اقلاً چند صد دانه تخم آورده بود که از آنها بسا جوجه های دیگر پدید می آمد - و بدینطور آن دکاندار طمع کار مبلغی بلین ادا می نمود - چون آن شخص بنوا اینرا شنید داخل میخانه شده خواست که شراب خورده بدبختی خود را

فراموش کند - آنجا اتفاقاً کاتبی زرنگ را ملاقات کرد که آن کاتب چگونگی را تفتیش نموده بوی گفت ای دوست عزیز خاطر جمع دار زیرا اگر امر خویش را بمن بسپاری هر چیز درست خواهد شد مُردور اظهارِ ممنونیت کرده نزدِ کدخدا رفت و گفت - فلان کاتب وکیل من است و بعوض من زودی حاضر شده جواب خواهد داد - کدخدا تا مدت مدید منتظر آن کاتب شده چون نیامد در پی او فرستاد و از وی پرسیده گفت - ای فلان چرا وقتِ مراجع کرده چونکه مدتی است انتظار ترا میکشم - او گفت - ای آقابنده نخود می پختم زیرا میخواستم آنرا در باغچه خود کاشته به بینم چه خواهد شد - کدخدا قهقهه کرده گفت - ای احمق مگر نمیدانی که نخود پخته هرگز نمیرود - گفت ای آقا اگر چنین است پس از تخم مرغ که پخته شده باشد جوجه کی بر میآید - کدخدا اینرا شنیده شکایت آن دکاندار را رد نمود

Conversation.

Table-servant.

Master.

What kind of meat do you wish to-day for dinner, Sir?

No, Sir, it cannot be got, because they do not bring venison here, and no one can get it unless his Royal Highness or one of his hunting companions sends (send) it to (for) some one as a present.

Very good; I shall give the cook word. And what sort of vegetables is he to cook?

Can venison be procured?

Well, get ready (the flesh of) hare or some ducks or pigeons or quails or any (other) kind of game that you can procure. There must be a very good and plentiful dinner to-day, for I have asked some of my friends.

There must be potatoes; and moreover, if he can, he had better prepare cauliflower, or cabbage, and carrots and turnips and eggplant (*brinjals*)

and beans (green = not dried) and lentils for soup, and cheese.

Yesterday they were selling in the market radishes and celery and onions and peas (European) and tomatoes: do you care for them?

Yes, except that I dislike onions and garlic because they smell very unpleasant. But can any kind of fruit be got?

Yes, Sir, there is plenty of fruit; for instance I have seen in the market yesterday (smooth) peaches and nectarines and peaches and pomegranates and pineapples and quinces and pears and apricots and Tangerine oranges and sweet-oranges and sweet limes and medlars and muskmelons and water-melons and apples and almonds and sour-cherries and sweet-cherries and strawberries and cocoanuts.

At this season everything, should be not only plentiful but even cheap. My friends like dates and figs and grapes and plums and greengages and walnuts and filberts and pistachio-nuts better than those kinds which you have mentioned (thou didst mention).

Very good, Sir, I shall get them. Do you not also want tea and coffee and the *qalyân* and *gaz* (a kind of sweetmeat made of manna) and every sort of preserve and sweetmeat.

Yes. I want them; and moreover find my cigar-case in that drawer of the table and make it ready in a tray with matches and ash tray, so that you may be able to bring everything quickly whenever I direct.

All right, Sir, I shall make everything ready beforehand so that it may be at hand.

Now lay the table (spread the table-cloth), for they ought to arrive soon.

Exercise 39.

Story VI.

The tyrant Hajjāj gave orders (order) to kill (that they should kill Khyājeh Hāsan of Bāsreh (may there be the mercy of God upon him!). He, having concealed himself (become concealed) in the cell of Habīb the Persian (upon him be mercy!) became engaged in [the fixed Muhammadan] prayers. The tyrant's soldiers surrounded Habīb the Persian and asked, "Where is Hāsan of Bāsreh?" He said, "He is in my cell and is offering up prayer." The soldiers entered the cell. The more they sought the less did they find. They again enquired of (from) Habīb the Persian, "Where is Hāsan?" He again indicated the cell. The soldiers said, "Thou art a well-known hermit, why dost thou tell a lie? There is no one in the cell". He said, "God has made you blind." When the soldiers turned back (= went back to Hajjāj), the Khyājeh came out and said, "O Habīb, through thy truthfulness (truth-speaking) God has saved me (gave me deliverance)." *Moral.* It is better to tell the truth (truth-speaking is better) at all times (time), and a truthful person is honoured and exalted (higher) in both worlds."

Translation 40.

قصه

در قدیم آلایام در شهر لندُن تاجر دولتمندی بود که یتیمی
 بنوا را در خانه خود جاداده او را پرورش مینمود - اگرچه این
 طفل اینقدر کوچک بود که تاجر ویرا بر هیچ کار نگماشت اما
 خود وی محنت را دوست داشته و کاری برای خویش اندیشیده
 مشغول این شد که سنجاقهای گمشده را جمع کند - چون مقداری
 از آنها برچیده بود آنها را نزد آقای خود آورده بوی داد
 - تاجر خوشنود شده گفت انشاء الله بعد از چندی این پسر مرد
 معتبر صرفه جو خواهد گردید - روزی در آن خانه گربه چند بچه

زائید و آن یتیم اذن یافت که یکی از آنها را برای خود پرورش دهد — چون آن بچه گربه بزرگ شد روزی چنین اتفاق افتاد که آن تاجر یکی از کشتیهای خود را از اموال واجناس تجارتی انباشته بمَلکِ بید میفرستاد و میخواست داخلِ کشتی شود تا به بیند که آیا هر چیز به ترتیب است — در بین راه که میرفت بآن پسر برخورد که گربه خویش را در بغل داشت بوی گفت ای بچه آیا تو نیز چیزی نداری که برای فروش بآن طرف دریا بفرستی — گفت ای آقا شما بخوبی میدانید که من مُسَلِّم و چیزی ندارم جز این گربه — تاجر گفت پس آن گربه را بفرست تا آنرا فروخته قیمتش را برای تو باز آورند — پسر گربه خود را بیکی از ملاحان سپرده درخواست کرد که آنرا برای وی بفروشند و کشتی روانه شد

(تمتہ دارد)

Conversation.

Question.

Answer.

Is Mr. — at home?

No, Sir, he has gone out, but the Mistress is in.

Ask your mistress (in service of the lady represent) whether she knows where the *şâhib* has gone.

(My) mistress says please come in.

I am much obliged to her, but I have not time to come in (to become honoured) just now, for I must go in search of your master, as I have business with him.

My mistress says (have commanded) that Master went out for a ride at half past three or a quarter to four o'clock, and perhaps he may have gone in the direction of such and such a village, as that road is very suitable for a galop (good for galoping a horse).

All right, I shall go in that direction, but I don't know the way very well.

Very good (what harm has it?), come along. In this lane our horses must only walk, for the stones are very bad for (has much harm) a horse's hoofs (hoof).

My horse is very swift. Now it is no harm if we canter a little.

Yes, his trot is good and swift. Now that the ground is softer, let us gallop the horses a little.

Your master's horse goes fast and it is certainly a blood-horse.

If you wish, I also shall come with you and show (you) the way, for I must give this horse a turn.

Yes, there are a lot of stones here, but the horses will soon be able to amble: and it seems that your horse is fresh and wants to go ahead (quickly).

That horse, I doubt not, has come from Europe, and European horses trot nicely.

See! there is (my) master mounted on that grey horse, and there are with him two other gentlemen, one of whom has a chestnut and the (that) other a brown (bay) horse.

Yes, it is an Arabian horse. But this horse which I am riding is not a horse at all but a *yābū* (pack-horse): yet it is very stubborn, and even now it is pulling-hard.

Exercise 41.

Story VII.

One day Moses (upon our Prophet and upon him be peace!) saw Satan seated on the top of a mountain. He enquired, "Which person in the world dost thou approve of (love)?" He said, "The miserly and ignorant man, nothing of whose service and worship is accepted in God's presence (court)." [Moses] said,

"What (sort of a) person dost thou hate?" He said. "The learned and generous man, all of whose sins the Lord pardons, and accepts all his acts - of - obedience (worship)." *Moral.* Learning and generosity are man's best qualities (the best of man's qualities), and niggardliness and ignorance are Satan's worst temptations (deceits): the generous man is a friend of God, and the miser is an enemy of the [Divine] Majesty (greatness).

Translation 42.

تتمه قصه پسر و گربه

بعد از چند ماه آن کشتی به جزیره غیر معلوم رسیده لنگر انداخت چون ملاحان به خُشکی آمدند مطلع گشتند که سُلطانی بر آن جزیره پادشاهی میکند و آن سلطان چون شنید که چند اشخاص اجنبی وارد مملکتش شده اند امر فرمود تا ایشانرا دعوت نمودند که با وی نهار بخورند - اما وقتی که ایشان بر خوان سُلطانی نشینند دیدند که اگرچه غذای فراوان موجود است اما نمکین نیست با سودگی حتی لقمه هم بخورند زانو که قصر پادشاه از موشهای خورده و بزرگ مملو است که آنها باین حد خُرات کرده لقمه هارا از دست مهمانان میربایند - سلطان خجیل گردیده گفت که هر کس علاج این بلایا دریابد مبلغی عظیم بوی خواهم بخشید - آنگاه یکی از ملاحان عرض نمود که - ای قیله عام بنده حیوان درنده دارم که اگر اذن باشد جمیع این موشهارا بتعجیل تمام نیست و نابود خواهد کرد - چون پادشاه امر فرمود آن گربه را حاضر نمودند و گربه مشغول شکار شد بنوعیکه بعد از نیم ساعت هیچ موشی زهره آرا نداشت که پوزه خود را بنماید - پادشاه بغایت مسرور گشته آن گربه را بجوای پر از طلا خرید و بدانطور آن یتیم دولتمند

گردد

Conversation.

*Student.**Teacher.*

I am sorry to say (it is a pity) that, though I have read some Persian books and know the meaning of some words, yet I cannot as yet speak the Persian language well and easily.

If you try, you will certainly make progress after a while, and be able to speak Persian well. But perhaps you have learnt Persian in India, for I notice that your pronunciation is somewhat confused.

Yes, I first learnt Persian in India, but I have now been a year in Persia.

Do you not perceive (hear) what a difference there is between the Persian in Persia and what in India they call Persian?

Certainly there is an enormous difference, especially because the pronunciation of this country has gradually undergone a change until the present time.

Perhaps it has altered, like the pronunciation of the English and of every other tongue: but everyone should talk Persian as (people of the tongue ==) those whose native tongue it is do.

You are right, but the more I try to learn Persian Idioms the less I master (remember) them.

Among us it is proverbial that "He who seeketh findeth"; and if you have been able to learn so much Persian in India, far more will you be able to acquire it quickly and (with complete ease) most easily in Persia itself.

I have great hope that with your aid I may day by day learn something more and be well

Please God! It is not difficult, for the Persian Grammatical rules (rules and laws of Per-

able after a time to correct my conversation, pronunciation and style (phraseology).)

Very little, but I understand that language is extremely difficult.

sian Accident and Syntax) are very easy. Have you learnt any Arabic?

No, it is not at all difficult, except that people are often lazy about learning it and therefore do not make progress.

Exercise 43.

Story VIII.

In the time of the Caliphate of Abū Bakr the Truthful there occurred a severe famine (dearness). Meanwhile a caravan arrived from Syria (Damascus), in which (caravan) were five hundred camel-loads of wheat, the property of 'Uṣmān, son of 'Uffān. The brokers came (to him) and offered him a profit of 200 per cent. (*lit.* '[on] ten twenty'). 'Uṣmān said, "I shall not accept a duplicate profit (i. e. 200 per cent); on the contrary, I shall let it go (I give) at a profit of 1,000 per cent (*lit.* '[on] one ten');" and at once, having distributed that corn among the strangers and the poor, he gained a profit of 1,000 per cent. (*lit.* '[on] one ten') in this world and 7,000 per cent. (*lit.* '[on] one seventy') in the next world. *Moral.* "Generosity is a trading, from which there results a profit (of which the profit arrives) of 1,000 per cent. (*lit.* '[on] one ten') in this world, and a gain of 7,000 (*lit.* '[on] one seventy'), nay rather 70,000 per cent. (*lit.* '[on] one seven hundred') in the future state is the return (becomes returning)." *Verse.* "Generosity is a philosopher's stone to the copper of a defect: generosity is a medicine to all pains."

Translation 44.

میگویند که اردشیر بابکان پسر بابک از نسل ساسان بن بهمن بن اسفندیار است — دیگران نسی پست تر از برای او ذکر میکنند — در هر صورت میگویند که پدر او یکی از ثمال بود — حام

داراب چَرَد که پیری نام داشت شنید که بابک را پسری است که با وجودِ حدائتِ سنِّ بعقلی وافر و شجاعتی باهر اتصاف دارد لهذا او را طلب داشت و اردشیر در حضور او چنان اعتبار یافت که هر وقت امری او را از اجرای حکومت مانع میشد اردشیر را قایم مقام خویش میساخت و کردار اردشیر در این اوقات بنوعی موافقِ اقتاد که بعد از فوتِ پیری بحکومتِ داراب چَرَد منسوب شد - عجب نیست که جوانی چون اردشیر که باین سرعت ترقی کند خیالاتِ بزرگ خواهد نمود - میگویند قوتِ متفکرانه خیارین بیداری او را در خواب در پیشگاهِ دماغ او مُرْسَم ساخت و مُتَمَنِّقین این خواب را تعبیر بعلاماتِ بزرگی آینده نمودند - - جمیع مؤرخین برآنند که اعتقادِ باین خوابها سبب این شد که اردشیر در طلب سلطنتِ ایران برآمد و اگر فی الحقیقه او و متابعان او باینگونه خوابها اعتقاد داشته اند هیچ شب نیست که در ترقی او بدرجاتِ عالیّه سلطنت باید مدد کرده باشد

Conversation.

Head of the Customhouse.

Traveller.

Have you nothing in your boxes and packages that is liable to duty?

I do not know for certain, but I fancy I have nothing of that sort. But these are the keys (key) of all my boxes; if you wish, give orders to have them opened and examined.

That job will take a long time, and I do not wish to give you trouble (to keep you waiting). But it will be better for you to leave your luggage here and send a porter for them by and by.

I shall leave the heavy boxes here, but these bundles and this portmanteau and this bag and these small boxes and these little matters (small articles) are required at once: please

That is difficult, Sir, because we are busy to-day.

They are much obliged to you. Certainly it will be possible (to do so). I have no doubt that everything is quite right, so I shall not give you any more trouble.

Very well, I shall see to it that the porter is not delayed when he comes, and that the things are sent off at once: for perhaps you want to start (on your journey soon. Good-bye (God be with you).

give directions for them to be examined quickly so that I may take them away with me.

Very well, but if you will oblige me by dividing this present among your underlings, perhaps they will be able to settle everything quickly.

All right, but don't forget that I shall send for the rest of the luggage to-day, two hours hence; and, if I have any Customs-dues, to pay I shall send them through such and such a merchant.

Yes, we must start to-day towards evening, for I am on a journey and I have no time to stay here. Now I shall bid you farewell (take leave of you). Good-bye.

(The present for the benefit of the *underlings*, as both parties clearly understand, is really a bribe to the head of the Customs himself: he has been hinting at its desirability all along.)

Exercise 45.

Story IX.

In a dream a certain person saw the Plain of the Resurrection, — that the earth is glowing and the sun has come near, and that mortals are suffering from (involved in) hunger and thirst, and, having taken on their heads the burden of their sins, are giving

account of their deeds, and are passing over the Chīnavad Bridge (the Širāt bridge), and some are falling head-first (headlong) into the Vale of Hell: and there is in the midst a great Balance, in which good and evil are being weighed, and everyone, (from) king and beggar and rich (powerful) and poor (destitute), is in distress about his own affairs, and every Prophet thus addresses his own followers (people): "In the world I announced (brought) God's commandment to you, and warned you of this Resurrection-Day, and commanded you (to perform) good deeds, and forbade you to do (*lit.* from) evil actions, and enjoined (upon you) the worship and service of the Lord (*lit.* His Majesty the Provider), and taught you (the knowledge and recognition of) to know and recognise Him: which command of mine then did you accept, and what order of mine did you perform?" In fine, on that awful and terrible day, every person was repentant and remorseful, with a heart (full of blood =) full of sorrow and eyes full of tears (dew). Meanwhile he saw someone who stood (has place) in the shadow of the Most Great Throne, (clad in) celestial attire and (with) a heavenly crown on his head. This person (*i. e.* the dreamer) went to him and enquired, "What good deed did you (didst thou) do in the world that you have got such a reward for it (the result of which thou didst find thus)?" He said, "I (had) made a well by the roadside and planted a tree beside it, with this intention that every traveller and stranger might drink water from that well and might rest beneath the shade of that tree. One day a poor man, (without foot and head, =) devout and clad in rags, (with music and pomp =) with internal grandeur and dignity, came thither and, having rested for a time (*lit.* an hour) under that tree, prayed, 'O Lord! in this world I have rested an hour under such a man's tree, do thou deliver him from the punishment of the Resurrection (*i. e.* the punishment which on that day is to be inflicted on the wicked)'; so that my sins were forgiven, and because of that goodness I (have) to-day reached this dignity (degree)."

When that person awoke from sleep, his colour turned pale (yellow) through fear and amazement. He (dug) a well and built a guesthouse for people's comfort (rest), and during the rest of his life continued to exert himself in serving (in the service of) the oppressed •(subjects) and strangers and avoided giving-offence (heart-worrying). *Moral.* "There is no task better for man than this, that he should exert himself to comfort (in comforting) the heart of every stranger and poor person, and should abstain from afflicting people, and should gird up the loins of his resolution to serve (in the service of) the humble and travellers." Verse. "Give food to partridge and quail and dove, for one day a phoenix will (that — may) fall into thy net."

Translation 46.

اول کسیکه باردشیر مدد کرد پدرش بابک بود حاکی را که از جانب اردوان منسوب بود کشته بر فارس مستولی گشت — لکن بابک طرفِ پسر بُزرگنر خود شاپور را رُجھان داده نام حکومتِ فارس را بر او گذاشت و بعد از اندک وقتی وفات یافت — اردشیر پس از پدر لشکر بر سرِ برادر کشید و اقوامِ شاپور او را گرفته تسلیم اردشیر کردند و در فارس حکومتِ بالاستقلال یافت — معلوم نیست با شاپور چه کرد لکن کسانی را که با او خیانت کرده بودند بقتل رسانید — بعد از تنظیمِ مهماتِ فارس به کرمان تاحده آن ملک را تسخیر کرد و قبل از آن که اردوان بتواند بمُدافعه او پردازد تقریباً جمیع عراق را بتصرف در آورده بود — منقول است که اردوان در بلادِ جَبَلِ قریب به همدان و کرمانشاهان ماند تا اینکه فتوحاتِ اردشیر او را مجبور نمود که یا اردشیر را از میان بردارد یا خود از سلطنت کناره گیرد

Conversation.

Head of an Office.

Clerk.

You have come rather late to-day; I have been wait- Pardon me, I had some business which hindered

ing for you for some time. You promised to come early in the morning, before 5 o'clock, and it is now nearly 7 o'clock.

Yes, but you know that we Europeans divide up our time so that we have a special employment for each hour. Therefore, if a thing is not done at its appointed time, it gets left undone entirely, because we have no time for it afterwards.

But is is now a proverb (proverbial) in Persia that 'Haste is from Satan and patience from the Merciful One'.

At what o'clock do they play polo in the square to-day?

Is the time fixed for leaving off?

me from waiting upon you. But even now it is early in the morning, for it is not yet two hours after sunrise.

This custom of yours is certainly very good and desirable, and that is the reason why you have gained the reputation of being ready and punctual. It is a pity that this useful habit in our days does not obtain in Persia, though in olden times we too had a like custom.

Yes, and it is (said) in a tradition that one ought not to be in a hurry except in three matters, that is to say, in giving his daughter to a husband, and in buying a corpse, and in bringing food to guests.

At half past two o'clock in the afternoon, which is eight (hours) and a half "from the handle".

I have heard that they say that the (that) game will be finished perhaps at from an hour and a half to an hour and a quarter before sunset (which will be ten hours and a half or a quarter less than eleven hours

having passed from the handle.)

Why is it that there is so much difference between our reckoning of the hours and yours?

The reason of the difference is you reckon the hours beginning at mid-day and midnight, and we talk about sunrise and sunset.

But what is the meaning of what you said about "past the handle"?

The explanation of it is that we begin (calculating from) the handle, which (is fixed ^{at} ~~at~~) twelve o'clock, from (at) sunset, (and reckon on) until the next sunset, so that at one time (once)* the time of sunset comes by rule just at the handle, and at any other time the handle varies as far as the sunrise is concerned.

Exercise 47.

Story X.

One (a man) of the people of Yemen met Hajjaj on the road. Hajjaj enquired after (from) the health of his younger (little) brother, whom he had sent to govern (to the government of) Yemen. That man said, "He is extremely fat and vigorous (= fresh)". Hajjaj said, "I am not asking about his form, but I am enquiring about his conduct: you should (thou shouldst) have described his (way of doing) right and justice". He replied, "He is a hard-hearted, merciless, tyrannical, immoral bloodshedder". Hajjaj said, "Why did not the people of Yemen complain of him before (the person who is) greater than he, that he might remove his tyranny from them (their head)?" He said, "That person who is greater (or older) than he is one hundred times a worse tyrant (more tyrannical) than

* See explanatory note in the Grammar, at the end of Conv., page 177.

he". Hajjāj said, "Do you know (recognise) me?" He said, "Yes, you are Hajjāj son of Joseph and are the governor of Yemen's elder brother". He said, "Were you not afraid of me that you said all this before my face?" He said, "Whoever fears God fears no one besides Him, and whoever speaks the truth does not feel anxious about the vain (false)". Hajjāj bestowed two thousand *dirhams* upon him and said, "You are of the number of those who strive in the way of God and fear not the reviling of the slanderer." *Moral*. "A truth-speaker should not be afraid of anyone, in order that the Truth (= God) may be his ally (helper): and an atom of truth prevails over a mountain of (the vain, =) falsehood; and he who speaks the truth has (gains) both respect in (this) world and honour in the next (the after-life)."

Translation 48.

بنا بر این اردوان میان بقتالت بر بست - دو لشکر در صحرای
هرمزبان تلاقی شدند جنگی صعب روی نمود و اردوان تاج باسر
از دست داد و پسر بابک را در همان مصافگاه بسلطنت سلام کرده
شاهنشاه خواندند - پس از این فتم نمایان فرصت غنیمت دانسته
نه تنها سائر بلاد ایرانرا به تحت تصرف آورد بلکه ثغور مملکت را
وسعت داده از طرفی به نهر فرات و از طرف دیگر تا خوارزم
رسانید - مرقوم است که شهری در سواحلی دجله بنا کرد و
چون هم مذکور است که او در مداین اقامت داشت گمان برده اند
که او بانی این شهر است لکن بر ما محقق است که مدت ها پیش از سلطنت
اردشیر آن شهر موجود بوده احتمال دارد که این توهم بجهت آنست
که اردشیر آن شهر را در حالت خرابی یافته تعمیر کرده است -
القصة آوازه اردشیر بلند شد و اطراف را فرو گرفت ملوک اطراف
إظهار اطاعت و انقیاد کردند و پادشاهان عالی مقدار از شرق و
غرب عالم سفراء و هدایای ملوکانه بدرگاه او فرستاده بدوستی
او توصل جستند

Conversation.

*Doctor.**Patient.*

Are you ill?

Yes, Sir, I am very ill:
I have fever, and my head
is aching very much.

How many days is it since
you got ill?

A week ago one day it
came on to rain and
I went out (in it.) My
clothes got wet. I fancy
I caught cold, and I
have had fever and, ~~and~~ ^{ago}
ever since.

Have you anything else
the matter with you?

Yes, every one of my
bones aches, and my face
has swollen with tooth-
ache.

To which doctor did you
go before coming to me?

Until now I have gone to
no one, for I had no
money.

Have you not taken any
medicine, then?

No, Sir, I have taken
none, but I hope you
will give me some medi-
cine, and please God it
will make me well.

Let me feel your pulse,
and shew me your
tongue. I don't doubt
that your liver is out
of order.

For some days past (for
the last few days) I
have eaten nothing ex-
cept a little broth
(bread and cheese), for
I have no appetite for
food, and sometimes too
I feel a pain in my side.

Shew me where that pain
is. Does it pain you
there now when I touch
it with my hand?

Yes, Sir, it pains, but not
severely.

Very well; I will now give
you this medicine; I
hope that, please God,
it will do (you) good.

I am much obliged to you.
But how many times a
day am I to take it?

You are to take it to-day three times, three *miş-guls* each time, after food.

Certainly; but must I not abstain especially from any kind of food? for our doctors say that anything hot is injurious in fever.

There is no need. Come here again to-morrow and let me see how you are.

Very well; please God I shall come again to-morrow morning.

Exercise 49.

Story XI.

One day they arrested an innocent woman and brought her before Hajjāj. Hajjāj began to reprove and address her, and the woman kept her eyes fixed on her own feet (instep). They said, "Why don't you (dost thou not) look at him!" She said, "Because God Most High does not regard (look at) him." Hajjaj said, "Why do you say that God Most High does not regard (look at) me?" She said, "If He looked at you, He would not let you go on with this tyranny." Hajjāj got ashamed and set her free.

Moral. "The Lord of the World grants the tyrant (evil doer) probation-time and opportunity, so that perchance he may one day understand and repent; and when he does not receive instruction (warning), He of necessity at last breaks (draws) him upon the rack of punishment in such a way that once for all he receives an equivalent for all that probation-time, and punishment for the heresies that he has promulgated (placed)." Verse. "Bid the dry lip of the oppressed one to laugh, for they shall pluck out the tooth of the tyrant (= his teeth shall be pulled out)."

Translation 50.

چون ادرشیر از اقبال سیر و از اقتدار خسته شد سلطنت
 راه پسر خود شاپور گداشت ایام پادشاهی پیش قبل از قتل اردوان
 دوازده سال و پس از او با استقلال چهارده سال است - ادرشیر
 بابکان یکی از عاقلترین و شجاعترین پادشاهانی است که در ایران

سلطنت کرده‌اند - شرح احوالِ او بهترین شاهدیست بر اینمعی که از پست‌ترین وضعی خود را بدرجهٔ بلندِ سلطنتِ بزرگ رسانید و تغییری که او در احوالِ مُلکِ خود داد از عجایب کار است - مورّخینِ ایران بر آنند که مُلکِ ایران از کینسرو پای گرفت و دارا از دست داد - اردشیر باز بجای خود آورد - و آنچه از کلماتِ او نقل شده است دلیل بر نیکی ذات و حکمتِ اوست - از آنجمله است که - چون پادشاه عادل است رعیت لابد او را دوستدارند؛ فرمان‌گذار میباشند - و بدترین سلاطین پادشاهی است که اصرار از او بیم باشد نه فجار را - اینهم از سخنانِ اوست که مملکت پایدار نمیباشد الا بمردانِ کار دیده و مردانِ جمع میسر نمی‌شود الا به مال و مال حاصل نیگردد الا به تعمیر و زراعت و تعمیر بلدان صورت نمی‌بندد مگر بعدل

Conversation.

(About letter-writing.)

European.

Would that I knew the method and manner of writing a Persian letter, for I often want to write something private to my Persian friends, but now I cannot without the aid of a clerk.

But it is very difficult to read Persian letters, and the form of their characters (letters) is very different from the *naskh* and *nasta'liq* characters.

Persian.

The way to correspond (of correspondence) in Persian is a special art, but it is not difficult for you to learn it. First of all you must know accurately the titles of the person to whom you are writing a letter, otherwise he will be offended with you.

Yes, because we write our letters in the broken script (handwriting); but, if you practise a little, you can soon learn that script, for its difference from the character

How should I begin the letter?

After that ought not one to write, ("Please God, your state is and will be approximate to perfect health and safety" =) "I hope you are quite well", or, ("There is hope that the acme of health has resulted to the serene, noble disposition")?

Should I not employ the verbs in the pluperfect tense in reference to what is mentioned in my friend's letter?

And at the end of the letter, after having writ-

(script) in which they print is produced especially by haste in writing.

This also is known from reading letters: but it is no harm for you to begin in this way: "My dear and honoured friend, I beg to state". (*lit.* "[In] the service of the dear, esteemed, honoured, kind friend, it becomes represented.") (*or*, "he gives trouble", — *i. e.* *the writer does*).

Yes; but, if your letter be in reply to another, then one should say, "I have to acknowledge the receipt of your letter, and I was very glad to hear that you are quite well" (*lit.* "The lordship's noble note arrived, and I visited it, and from information upon the health and safety of that honoured, kind friend, the acmé of serenity and joy shewed cheek — face"); or something else of that sort.

Yes; and besides, in reference to oneself, especially at the beginning of the letter, one should use the perfect or the preterite.

It should be thus: "I need not trouble you any

ten my meaning, how should I finish it?

.

further. Farewell"; (*lit.* "More, what headache may he give? And salutation"), or, "Always regard my services as at your disposal, and let me know how you are" (*lit.* "I have always been and am expectant of your commands and information on the safety of your states"), "May our friendship be of long duration": (*lit.* "May the days of friendship be permanent.").

Must I not write my name at the end of the letter?

Yes, if the letter is for abroad* it is necessary, and they call it *ṣiḥḥeh* ('correctness'): as, for example, they write (= one writes): "The most humble, Meccapilgrim Abū'l Qāsim of Kāzarūn" (= "Your humble servant . . .")

And I also understand (understood) that I should not write the word "I", but instead of it "(your) servant, friend, petitioner, sincere (friend), ransom, devoted", according to station.

You are right; but if you wish to write politely, it is necessary in reference to oneself to write in the third person (singular); as for instance, "(Your) friend accomplished the requirement that you had commanded": and so with regard to the per-

* That is, beyond the limits of the city in which the writer lives.

son addressed (one should write): — "There is hope that they (or "the* exalted servants") will do as I have requested".

What ought one to write on the envelope? Its address should be thus: — "In Isfahān: the service of the joyous, his honour the glorious, his lordship, my lord Mr. so and so, may it be honoured and opened", (or something similar**).

Exercise 51.

Story XII.

A number of people complained to Ma'mūn that a certain intendant of taxes acted very tyrannically towards the (Caliph's) subjects and devoured people's property, (and said), "Remove (change) him". Ma'mūn said, "There is no one just and pious like him: all his limbs are made up (= full) of justice and righteousness." One of that crowd said, "If it is so, then let them separate all his limbs from one another and send them one by one to all the counties and districts, in order that the whole realm may be filled with righteousness and justice." Ma'mūn laughed at this speech and dismissed that governor. *Moral.* "Readiness of answer has great value in the eyes of (before) wise men, but (it must be) in a manner that is (may be) appropriate: otherwise it is a hundred times better to be silent."

* This means that the writer does not venture to request his correspondent to do the thing, but suggests that his servants should. At the beginning of the letter the same expression is used when especial courtesy is desirable.

** It is unnecessary to translate the second form of address given in the text: it is the one used when addressing a letter to a *mujtahid* or *mulla*.

Story XIII.

A person was writing a letter, and he was entering in it hidden secrets. A fellow was sitting beside him and was glancing at it. That person wrote, "An ignorant little man was glancing at my letter, and therefore I did not write my (concealed matters) secrets." That fellow became angry and said, "I have not looked at your (thy) letter". That person said, "I too have written nothing about you (thee)". *Moral.* "One should not look at anyone's letter, even though he be a friend and a brother: but, if he grant permission, it does not matter.

Translation 52.

از کلماتِ اردشیر اینهم است که - پادشاهانرا سزاوار
اینست که تائی و چوب کفایتِ کار کند استعمالِ سیف و سپان
نفرمایند - اردشیر چنانکه از ریاستِ لشکر مشهور است در سیاستِ
کشور و وضع قوانینِ ملکی نیز مکانی رفیع و درجهٔ علیا دارد -
میگویند که بواسطهٔ منتهیان از اخبارِ جمیع ممالک حتی از خانه‌های
رعایا باخبر بود و میگویند که او را علاوه بر عقل وافر فضلی
بهر بود - کارنامه و آدابِ آلعیش از تألیفاتِ اوست - در کارنامه
شرحِ اسفار و محاربات و در کتابِ ثانی رسومِ زندگی و آدابِ
مُعاشرتِ مرقوم است و این دو کتاب در نزدِ اهالی ایران چنان
معتبر بود که انوشیروان فرمود تا نسخِ معتبره از آن نوشته باطرافِ
ممالک خود فرستادند تا مردمِ اخلاقِ نیکو فرا گیرند - مشهور
است که اردشیر با وجودِ این صفاتِ بزرگ در دین زردشت
متعصب بود و نه فقط کوشش در اعلاى اعلام و اجرای احکام
آن مذهب میکرد بلکه مردم را به شکنجه و عقوبت اجبار میساخت
تا آن دین را بپذیرند و لوازمِ شریعتِ خود را بدینطور ظاهر
مینمود - در ایامِ قترت و هرج و مرجِ مملکتِ شریعتِ زردشت
نیز مهمل مانده ملت بهزار قسم مختلف منقسم شده بود و محقق
است که بسیاری از سلاطینِ قدیم میل به مذهبِ یونانیان نمودند و

در آن صورت میتواند که این عملِ اردشیر از روی تعصب بجهتِ مصالحِ ملکی بوده باشد مثلِ خواهرِ اینکه مردم در مذهب چنانچه در سایرِ امور متحد و متفق باشند

Exercise 53.

Story XIV.

There was a woman of a tearful countenance (tear-countenanced) and very ugly-faced. They betrothed her to a blind man and gave her to him in marriage (they gave her to a blind man). One day the woman said to her husband, "Alas that this face of mine (which is) like the sun, and my cheek (which is) like the rose, are hidden from thy sight (eye)! I have a peerless beauty and a forehead like the shining moon." In short, knowing him to be sightless, she was boasting of her loveliness. The blind man answered her, "Don't (talk) utter so much boasting and nonsense: if thou hadst any beauty thou wouldst not have fallen into the hands (hand) of me a blind man." *Moral*. "Since seeing persons (like the prophets and the saints) have cast forth from their sight the old woman of this world, she necessarily boasts of her beauty to the blind (blind-hearted) and renders their hearts (heart) enamoured (deceived, of herself. If she had any beauty, the guiding prophets and the clearsighted saints (accepted persons) would accept her." *Stanza*. "I give thee advice: remember and act upon it, for I remember this saying of (from) a religious guide (old man of religion): Seek not good faith (rightness of covenant) from the vain (slow-dispositioned) world, for this old hag is the bride of a thousand bridegrooms.

Translation 54.

شاپور از مشاهیر سلاطین است - در بابِ نژاد و تربیت او افسانه‌های بسیار منقول است -- میگویند که مادر او دختر اردوان بود و آورده اند که او خواست بانتقام پدر اردشیر را زهر دهد - اردشیر از این معنی اطلاع یافته دختر را بوزیر سپرد

تا بقتل رساند لکن وزیر کشتنِ او را صلاح ندانست — چون پسرش متولد شد نام او را شاپور نهاده کماینی به تعهدِ حالِ او پرداخت — بعد از چندی که اردشیر از نداشتنِ وارث اظهار اندوه کرد وزیر، کیفیت را معروض داشت — پادشاه از اینمعی مسرور شده خواست بداند که شاپور در حقیقت نسلِ اوست یا نه — فرمان داد تا شاپور را با چند نفر از اطفالِ هم سالِ او در حضور آورده بگویی بازی مشغول شوند — در اثنای بازی گویی نزدیکِ تختِ پادشاه افتد — هیچ يك از کودکان باوردنِ اقدامِ ننمودند مگر شاپور که قدم جلادت پیش نهاده گوی را در ربود — پادشاه بجانب وزیر نگریسته دانست که شاهزاده همانست — القصه اول جنگی که شاپور کرد با ضیَرَن یکی از امرای عرب بود — در زمانیکه شاپور در خُراسان بود ضیَرَن فرصت غنیمت دانسته جزیرهٔ العُرب را بتصرف آورده قلعهٔ حُضُر را مستحکم نموده مقرر عیاله ساخت شاپور چون از این خُرات مطلع شد و لشکر بدانبجانب کشید دخترِ ضیَرَن بعشق شاپور گرفتار گشته بوعدهٔ بانوی حرم پادشاه با پدر خیانت اندیشیده حیات و حکومتِ او را معرضِ هلاک آورد خیانتِ این خبائث شاپور را از ایفای بعهده مانع آمده بجای آنکه دختر را بر تخت و کاخ نشاند بجلاد سپرد تا او را به تخته و خاک کشاند و کیفرِ عمل چنانکه سزای او بود بدو رساند

Exercise 55.

Story XV.

There was a crafty and deceitful fellow. One day he came out of his house and said, "If the Lord of the world bestows on me an *ashrafi* (gold coin, guinea, sovereign) to-day, I shall give two *krāns* of it as alms for His sake. Suddenly on the way an *ashrafi* fell into his hands. He was pleased. When he remembered about giving the two *krāns* as alms, he raised his eyes (face) to (towards) the sky and said,

"It is a marvel that I was (have been) such a careless fellow as to let them give (that they have given) me at first a badly coined and spurious ashrafi which is worth two *krāns* less [than it should be] and subtract (they have subtracted) that in place of the alms!" He said this and went his way (after, in search of, his work). *Moral*. "The worst trickery and cheating is that which (men) do towards their Creator and eat the daily bread which He gives (*lit.* His daily bread), and afterwards shew ingratitude." *Verse*. "Gratitude for a benefit increases thy benefit (= the benefit which thou hast received): ingratitude snatches away the benefit from thy palm."

Translation 56.

الحاصل بعد از آنکه شاپور اکثر بلاد جزیره را مفتوح ساخت لشکر به نصیین کشید و این قلعه مابین دجله و فرات واقع است و دولت روم و ایران همیشه بر سر آن نزاع داشتند - شاپور بعد از فتح ارمیه آنرا مفتوح ساخت و بنا بر مؤرخین ایران چون محاصره آن قلعه بطول انجامید شاپور عاجز شده لشکر را فرمان داد تا با اتفاق از حضرت باری معاونت و یاری مسئلت نمایند - میگویند در حینیکه مشغول به ضراعت و ابتغال بودند دیواری از قلعه افتاد پس از فتح نصیین لشکر بجانب ممالک روم کشید و فتوحات عدیده در آن بلاد اورا دست داد - قیصر روم را اسیر کرد و مردی دیگر را بان امر مهم منصوب نمود - کار اول قیصر جدید آن بود که شاپور را به انطاکیه که در آن اوقات پای تخت قیصره روم بود برده آن شهر را به باد تاخت و تاراج داد و باغنیمت بیشمار و سرارئی بسیار مراجعت کرد لکن از یکی از امرای روم صدمه عظیم بلشکرا و رسید - مؤرخین ایران شکسته هائیرا که در اواخر سلطنت بمساکر او رسید ذکر نکرده اند - بنابر قول ایشان شاپور سی و یک سال یا قبال کام رانده بعد از جنگ باروم

شهرهای متعدّد بناکرد از آنجمله دوبرنام خویش بنانهاد یکی
 نیشابوردر خراسان که تا هنوزاز شهرهای معتبر است و دیگر
 شاپور قریب کازرون در فارس

Exercise 57.

Story XVI.

A person left a hundred *maunds* of iron in a friend's keeping and went on a journey. When he came back, he asked back his property. That friend had embezzled the property entrusted to him. He ^{had} placed your iron in a corner of my house: the mice came around and ate it clean up." That person marvelled and said nothing. Next day he came again and said, "I am going on a journey and want to put you once more in charge of my goods, on the condition that you employ yourself in taking care of them". The treacherous friend flattered (caressed) him with a thousand tongues and said, "I shall exert myself to protect (take care of) them, on my soul": and he with great insistence invited him to come (go) at night to his banquet. When that person entered his house, he seated him in the foremost place, and brought his own sons before him in order that he might the better (more) observe (perform) the ceremonies of (demanded by) friendship and amity (unity). The (before-) mentioned person, after partaking of food, asked permission to depart, and took up and carried off secretly his (= the host's) little son. That friend was distressed all night in the search for his son, and during the (next) day also, being confused and perturbed, he nowhere found a trace of the boy. In despair (helpless) he went to that person's house and stated his circumstances. That person said, "When I returned from your house, I heard up in the sky the sound of a child's weeping, as if a kite, having seized a man's child in his claws (talon), was flying (off with him)". The treacherous friend said, "Have you gone mad? How can a kite carry off a man's child?" That person said, "Be silent: in a place where a mouse may devour a hundred *maunds* of iron,

a kite too can carry off a man's child". The treacherous friend knew how matters stood (what the state is). He said, "Don't be anxious, for a mouse did not eat (has not eaten) the iron". That person said, "Do you too take comfort (be without thought), for a kite has not carried off your child". Finally he (the other) gave back the iron and got his child (back). *Moral.* "It is allowable to employ (do) deceit and trickery with crafty and deceitful people, for the purpose of repelling the injury done by them (their injury), and not, for the sake of obtaining profit". *Verse.* "Be on your guard against (be prudent from) everyone in the world: in the place of a rose be a rose, in the place of a thorn a thorn." (That is, be gentle or stern as may at any time be necessary.)

Lesson 58.

Persian proverbs: Translation.

(1) Whoever has gone (went) out of sight goes out of (one's heart) remembrance. (2) There are hopes in despair. (3) What is in the pot comes to the ladle. (4) From religious mendicants a green leaf (is enough to expect as a present). (5) If the Friend (a title of God) is kindly, the task is easy. (6) A cow has eaten that account-book. (7) This is the ball and this the court (or plain: *i. e.* Now you have a chance of shewing your abilities). (8) He is better known than Satan's unbelief. (9) From the rain he fled under the spout (for letting water run off the roof). (10) Water does not trickle from his fingers (hand). (11) When the water is over your head (passed from), what (matters it) whether it is one spear's-length or a hundred spears'-length (above your head)? (12) One should stretch out one's leg (foot) in (proportion to) the extent of one's rug (*maq*). (13) Having gone into a sack with a bear. (14) Having drawn a dog's skin over his own face (*i. e.* made himself as shameless as a dog, *e. g.* in asking for what he wants). (15) He talks with a foot in the air. (16) Asking, asking (the way), one may go as far as China. (17) A person who wants a rose should look out for (take the trouble of) the

thorn. (18) What need has (is there to) Luqmān (a celebrated Eastern sage = Æsop?) to learn wisdom? (19) One may cook (fasten to the side of the oven in Eastern fashion for baking) bread while the oven is hot. [In Persia the fire is made in the oven, and the thin sheets of wafer-like bread are then applied to the heated inside.] (20) The snake does not enter its hole until it is straight (cannot go in while coiled up). (21) Thou doest not (wilt not) arrive at a place until thou travellest by night. (Eastern caravans generally travel mostly at night). (22) To praise oneself is to chew cotton. (23) The arrow that has gone (went) forth from the bow does not come back any more. (24) A good deed leads the way to its own house (*i. e.* the doer is rewarded for it). (25) One ought not to seek fruit from a willow-tree. (26) How fine it would be were two jobs to be done (result) through one coy glance. (27) The digger of the pit always falls into the pit. (28) The stick (rod) has come from Paradise (to punish children with). (29) The lamp does not make its own stand (foot) bright. (30) There is so much trefoil the jessamine is not to be found (seen). (31) Where you eat salt, do not break the salt-cellar. (32) An account is an account and a brother a brother. (33) A rival recognises his rival. (34) God brings the ship whithersoever He pleases, even if the captain rends the clothes off his own back (body). (35) God is a slow-taker and a severe taker. (He exacts a severe reckoning, though perhaps long in exacting it.) (36) One stone is enough for a house full of glass. (37) In the house which has two mistresses the dust (soil) is up to one's knees. (38) He makes the house bright (that is to say his life is at an end. This refers to a lamp flickering up just before it burns out). (39) He has driven his ass over the bridge. (40) He does not distinguish between an ass and a bull (cow). (41) Sleep is the brother of death. (42) To tread out the harvest (threshing-floor) is not every goat's work. (43) The heart has the way to the heart. (44) He has a fine little heart: he wants whatever he has seen (saw). (45) He makes heart, heart

(resolution after resolution: that is, he is of doubtful mind). (46) Clap your hands, for whatever they (have) carried off, they (have) carried off. (47) When you have not a door, what do you want with (do you do) a door-keeper? (48) The wall has an ear. (49) The pot says to the pot, Thy bottom is black. (50) In a dispute they do not divide sweetmeats. (51) A thief not caught is a king. (52) In the dwelling of an ant a dewdrop is a flood. (53) Come late and come safely (right). (54) Distance and friendship. (55) The world does not always remain in one firm condition. (56) The road is narrow and the night dark and the rest-house far enough off. (57) If a villager be a saint, a bear in the mountains is Bū 'Alī (*i. e.* Avicenna). (58) Take trouble in order that you may reach a treasure. (59) To the soul association with a person not of one's-own-sort is a painful torture. (60) White money (gold) for a black day. (61) Beneath the cup is a half-cup. (62) A pleasant tongue brings the snake out of his hole. (63) Keep thy lip closed until they question thee. (64) He brought his head in among the heads. (65) A stone breaks a stone. (66) A trader eats cheese in a bottle. (Referring to a story something like the Irish "Potatoes and point".) (67) At night a cat looks like a sable. (68) When is hearing like seeing? (69) The mill and the turn (*Passā* is a colloquial word for *naubeh*, a turn, and the meaning is that everyone must wait for his own turn to get his corn ground at the mill). (70) A word brings a word. (71) He makes a hundred jugs and not one of them has a handle. (72) His voice sounds pleasant to his own ears. (73) Association with the good renders thee of the number of the good. (74) A sound (of clapping) does not arise from one hand. (75) When its last-hour comes to the quarry, it goes towards the hunter. (76) Patience is the key of works. (77) A feast has a foot behind too. (78) If you have good-luck, go and lie on your back. (79) His tray has fallen from the roof. (80) The tyrant complains of the man-he-has-wronged. (81) His vessel has become brim-full. (82) The evil-deed of the tyrant goes over to the head of the ty-

rant's offspring. (83) He has perspired. (84) He brings an excuse worse than the offence. (85) His life is the sunlight on the mountain-top.

Exercise 59.

Story XVII.

One of the monarchs became seized with (involved in) a severe illness. Skilful physicians were unable to cure it, and they cut short the hope of a cure. One day a religious mendicant along with his disciple came to the monarch and said, "I shall heal the king in one day: the king must come into privacy (a private place)". The nobles (pillars of the State) became delighted with this news to the extent of a thousand lives (= a thousand times as much as if their own lives were prolonged), and they brought the king into privacy. The mendicant busied himself in restraining his breath, and by the power of drawing (attraction) he drew the king's disease to himself, and fell down like a form without soul (life). The king became well. Then the disciple, having drawn the mendicant on his own back (shoulder), carried him off home, and by asceticism and self-purification (purification of soul) delivered him from that disease. *Moral.* "Until a man casts himself into trouble-taking, another's comfort does not come (result) from him; and, until he undertakes (puts step into) worship and asceticism and passes over his own comfort, he does not attain to everlasting repose." *Verse.* "Seek thine own discomfort and the ease of thy friends: Seek the shade of the saints" (those who are mounted with the sun: early risers, devotees).

It is unnecessary to add translations of the Reading Lessons and Letters: but a Transliteration of the Letters into the printed character is here subjoined. A careful study of this will enable the student to master the difficulty of the *Shukasteh* or Broken Persian handwriting.

Transliteration of Persian Letters.

No. 1.

حضور مرحمت دستور برادر منتجبی در خداوند ما عیسی
مسیح آقای تیزدل صاحب زید عمره عرض میشود عریضه چاکر
بسرکار مستر پریس صاحب زید مجده عرض نموده و ایشان
جوابی در ذیل عریضه بنده مرقوم فرموده و دیشب قبر نام رسانید
الیزم فراموش شد که با خود بحضور مبارک برساند و اکنون همان
پاکت را لقا ارسال حضور مبارک داشت که ملاحظه فرمائید و اگر
اجازت باشد یوم شنبه شرفیاب خدمت جناب مستر پریس صاحب
بشوم در محبت خداوند مسیح

No. 2.

روحي فداك دستخط مبارک که بسرافرازی این عبد مرقوم
فرموده بودید زیارت گردید فرموده بودید که هرگاه آن کتاب
لشکر مظفر تمام شده است تاریخ شوشتر شروع شود الحال يك
باب از کتاب مسمی به لشکر مظفر نوشته شده است و مابقی دیگر
هنوز نوشته نشده است و طولانی است تا تمام شود زیرا که ۳۷۰
صفحه دیگر باید نوشته شود و مدت یکماه بلکه بیشتر طول میکشد
تا تمام شود لشکر مظفر هرگاه چنانچه آن کتاب تاریخ شوشتر لازم
است که باید زود تر نوشته شود همین زبانی بفرمائید به مخادیم که به
جلفا می آیند که باید تاریخ شروع شود تا نوشتن آن کتاب را ترك
نموده اول تاریخ را بنویسم هرگاه چنانچه اول لشکر مظفر لازم
است که نوشته شود که هیچ جواب نفرمائید

No. 3.

فدایت شوم انشاء الله وجود مبارك را کسالتی نباشد و بعد عرض میشود که عصریوم گذشته که ازدولت سرای آن صاحب بیرون آمده ام چند نفر از اشرار در کمین بوده اند و عازم براین شده اند که بیایند و حقیر را در راه بگیرند يك شخصی که ازقرار مذکور مستقی به (فلان) بوده است مصلحت ندانسته و قرار گذارده است که یوم بعد بنده را بگیرند درب خانه و به برند شهر و در باب خانه (فلان) و بنده را سیاست بنمایند گویا ترس پیش خدمت آن صاحب هم حاضر بوده است که مشورت میکردند - و باین واسطه بنده نیامدم علی الحساب آن صاحب از دو کار را يك کار بنمایند یا اینکه کار چند صباحی را معین بفرمائید که در شهر مشغول بخدمت گذاری بوده باشم یا اینکه اسبابی فراهم بیاورید که بنده بیایم آنجا - نه شب و نه روز بیرون نیایم تا به بینیم من بعد چه میشود زحمت کشیده جواب عریضه را مرحمت بفرمائید که تکلیف معین بشود زیاده عرضی ندارم

No. 4.

صاحب معزز مکرم من رقیمة شریفه آنجناب زیارت شد چون مشعر بر سلامتی مزاج عالی بود موجب مسرت گردید و ازاینکه مخلص را یادآوری فرموده بودند کمال امتنان حاصل شد چون شنیده بودم که در خصوص خانه با شما در مقام مخالفت برآمده اند بسیار محزون بودم اکنون که آنجناب اطلاع دادند که قرار شده است مستر کارلس در آنخانه بنشیند خوشحال شدم و امیدوارم که کار خیریکه آن جناب مامورند بنحیر و خوبی انجام پذیر خواهد شد عرض دیگر آنکه چون مستر پرنس - که در طهران وکیل شرکت - بود قبل از وصول رقیمة و حواله شما از طهران حرکت و عازم اصفهان شده بود کسی برات شما را قبول نکرد

اگرچه شعبه از شرکت مذکوره در طهران مکزینی باز کرده است لیکن گفتند ما با معامله نداریم اگر کسی از اجزای شرکت - برات بکند قبول داریم حال و کذارش محض اطلاع جناب عالی عرض شد هرگاه حواله برای بانک شاهنشاهی ارسال بفرمائید امر سهل تر میشود برات شما لفاً اعاده خدمت جناب عالی شد غیر از تمامی سلامتی شما مطلبی دیگر ندارم باقی والسلام

No. 5.

حضور معدلت دستور برادر منتجی در خداوند ماعیسی مسیح آقای مستر تسدل صاحب سلام یگانه میرسانم ضمناً اگر جوابی این حقیر بوده باشند دوازده یوم قبل سلامت وارد کرمانشاهان شده و بسیار از دوستان بدیدن چاکر آمده از تجار و غیره و بنده مشغول به بازدید ایشان هستم و در چهار مجلس ذکر صفات حمیده جنابعالی مذکور شد و حال مدرسه کرمانشاه در تعطیل است و خیلی منتظرم که گاهی بصدور تعلیقه جات خورسندم فرمائید انشاء الله تعالی سرکار علیّه عالیّه خام شما و همگی بچه ها و برادر شما سلامت هستند ایشارا سلام عرض مینمایم

No. 6.

صاحب معظم من جناب سرکار آقا نیزدل صاحب اولاً انشاء الله وجود شریف در کشف حضرت حق در پیراهن صحت بوده و خواهد بود و ثانیاً عرض این جان ثار بر خاک پای جنابعالی اینست که بنده شاگرد مدرسه جناب آقا میرزا نورالله صاحب بودم و ایشان حق تعلیم بحقیر دارند و درزمانیکه مدرسه جواباره شروع شد کسی نمیآمد در این مدرسه یعنی از معلم یهودی که تعلیم بدهد ولی حقیر محض دوستی و محض حق تعلیم که شاید هزاریک تلافی حق تعلیم واپس داده شود آدم در این مدرسه و بتعلیم

دادن مشغول شدم و هر چند مردم سرزنش نمودند هیچ لغزش
 نخوردم و هرگز هم از هیچ باره توقع نه نموده ام و حال يك شخصى
 است او را يوسف الياهو ميگویند باینده پای عداوت و دشمنی
 گذاشته و هر کجا میرسد بضد حقیر گفت و گو میکند و میخواهد
 بنده را متهم نماید و حقیر هم کاری با او نکرده ام ولی يك سبب
 اینست که وقتی هین شخص که يوسف الياهو باشد رفته بود شیراز
 برادر حقیر هم در شیراز میباید با همدیگر شريك میشوند و
 جواهر خری میکنند تا چند مدت بعد یکروز دودانه آویز لعل میخرند
 چون برادر حقیر صاحب پول بوده هر چه میخریدند او نگاه
 میداشته آن دودانه آویز لعل هم او بر میدارد وقتی میباید خانه آن
 دو آویز را میگذارد در صندوقچه ولی در او باز بوده چرا که
 بجز آن دو نفر دیگر کسی در آن اطاق نبوده تا بعد از دو یوم دیگر
 میرود آویزها را بر دارد می بیند نیست بسیار گفتگو میشود که چه
 شده و هیچ کمان بد بیوسف الياهو نمیرد کمان بصاحب خانه میرد
 صاحب خانه هم قسم از توراته جاری مینماید تا در این بود هر غافلا
 يوسف الياهو هم توراته را بر میدارد و قسم میخورد که من اطلاع
 از این آویزها ندارم برادر حقیر هم از این مطلب متشکک میشود
 میگوید من که کمان هم به این نه بردم و ابداً گفتگو هم نکردم پس
 معلوم میشود که هین خودش دزدیده

No. 7.

بشرف عرض اقدس عالی میرساند رقیمة مطاعة محترمة آنجناب
 مستطاب عز و وصول بخشید چون مشعر بر سلامتی وجود مبارک
 عالی (بود) حمد الهی را بجای آورد در باب فرستادن عیال نور چشمی
 آقامیرزا اسماعیل این بنده حرفی ندارم ولی برادر عیالش بآمدن
 اصفهان راضی نیست چنانچه کتباً باو این تکلیفرا نمودم و قبول
 نکرد این است نوشته را که باو نوشته ام و جواب داده است در

لف عریضه انفاذ حضور عالی داشتم ملاحظه فرمائید تا بر جنابعالی واضح گردد که خود برادرهای عیالش تمکین بآمدن آننجائی نمایند و دیگری هم که خود اسماعیل قبول کند و محرم باشد نیست که بهمراه عیالش روانه شود چاکر در خدمات و فرمایشات آنجناب حاضر است و از مزاحم بزرگانه عالی در حق نور چشم مشارالیه کمال تشکر را دارد زیاده جسارت است عمرکم مطاع اقل محمد علی

No. 8.

صاحب عزیز من امید از عنایت ربّ چنانست که در عین سخت و عافیت باشید نامه شما واصل شد و سندات رسید از شما کمال ممنونیت را دارم و محقق بدانید که از دستم هر چه برآید در خدمتگذاری دریغ نخواهم کرد جواب نامه شما را بایست خواهم فرستاد مقصود از نوشتن این کاغذ آنست که آورنده این نامه که برادر مادر زن من است و آدم صادق درست کاریست و امیدوارم که باو راه نجات را بفهمانید و در امورات روحانیه باو کمک و امداد کنید و باو در خصوص معرفت کتب مقدسه به آزادی کشتگو کنید این شخص ازنجای آقامیرزا ازحالات او مطلع است احوالات او و خانهواده او را ازآق میرزا بهرسید چون وقت تنگ بود زیاده مزاحم نشدم

No. 9.

صاحب معظم جناب مستر تسدل اولاً خداوند با شما باد و ثانیاً جناب شما سه ورق کاغذ چاپ مرحمت کنید زیرا که بعضی آیات را بمعبری می نویسم و ترجمه هم میشود و مرکب هم قدری لازم است امیداست که مرحمت خواهید فرمود و بنده خودم مصدر میکشم و نمره میکذارم زیاده عرضی ندارد برادر با اطاعت شما یوسف حکیم

No. 10.

صاحب معظم محترم من امید که هواره اوقات بسلامت بوده باشید ضمناً تصدیع میدهد در خصوص وعده و قرار ملاقات با جناب اسقف صاحب الیوم صبح را خدمت ایشان عرض کردم و قرار بساعت پنج و نیم همین امروز دادند که سرکار عالی هم تشریف داشته باشید محض اطلاع عرض شد زیاده زحمتی ندارد

No. 11.

هو

خدمت مطاع مهربان مسترزدال صاحب ادام الله اقباله معروض میدارم در باب امروز ساعت يك را که باید شرفیاب شوم بجهة مقابله کتاب قدری دل درد عارض شد که قادر بر حرکت نشدم و فرستادم دوا گرفتم که بخورم امید است انشاء الله تعالی روز دوشنبه را شرفیاب شده بجهة تصحیح کتاب محض اطلاع عرض نمودم لاجرم امید عفو را دارم زیاده موجب تصدیع خاطر مبارک است

No. 12. (An Agreement.)

حاضر شد عالیشان مشهدی محمد باقر سیوندی و باجاره داد به تیس دال صاحب فرنکی بیست رأس قاطر از تاریخ روز دوشنبه بیست و یکم شهر جمادی الاولی قاطری بمبلغ سه تومان و نیم که جمله مبلغ هفتاد تومان میشود و ضمناً شرط شد که مبلغ سی و پنج تومان پیش کرایه نقداً در شیراز بگیرد و نصف دیگر ورود باصفهان و ایضاً ضمناً شرط شد که چهارده روزه باصفهان برساند شخص مزبور و قرار فیما بین آنها شد که هریک از آنها نخواهند در راه توقف نمایند مخارج قاطر و آدمها با او باشد از جمله دو رأس قاطر باکجاوه باشد دو نفر آدم پیش کجاوه باشند و بعد از وصول خدمت انعام و خلعت ببرد اگر کجاوه عیب و نقصی نماید اجرت باخود مشهدی محمد باقر باشد

No. 13.

صاحب معزز من انشاء الله آنجناب در کمال صحت و عافیت بوده از هرگونه مکروهات مصون و محفوظ میباشند چند هفته قبل رقیمة شریفه از آنجناب شرف ورود یافت چون مُشعر بر سلامتی مزاج مبارک بود موجب مسرت گردید اگر از حالات دوست دار مستفسر باشید له الحمد والمته حیات عاریت باقی است و در این اوقات امید شغل و کاری هست تاخواست خداچه باشد در خصوص قطع اشجاز ذکرری رفته بود چون آقا میرزا صالح به بنده نوشته بود خیال دارند هه درختهای خانه را قطع نمایند این بود که در این باب خدمت شما عریضه عرض کردم چون از تفصیلی که شرکار مرقوم داشته بودید معلوم شد که منحصر بیک درخت بوده و آنهم محذور داشته است مطلب فهمیده شد البته سرکار و جناب رئیس صاحب کار عبث نمیکند و هرچه بکنید از روی قاعده و انصاف است باری بیش از این در این باب عرضی ندارم فاما در باب وجه اجاره چون بموجب اجاره نامه مشروط که در سر هر سه سال اجاره آن سه سال پیشین داده شود محض یادآوری عرض میکند که مدت سه سال منقضی شده است و اگر التفات بفرمائید قسط دوم را حواله بدهند که در اینجا باز یافت شود زیاده عرضی ندارد

No. 14.

عرض میشود بخدمت دوست مهربان بر اینکه حقیرسید محمدعلی طهرانی اولاً از خداوند مسئلت مینمایم سلامتی مزاج آن دوست حقیقی را ثانیاً عرض میشود که فردا روز پنجشنبه بیستم صفر المظفر دو از آفتاب گذشته منتظر بنده باشید که بخدمت شما خواهم رسید ضمناً صحبت ملتی هم خواهد شد انشاء الله تعالی باقی سلامت باشید و التسلام علی من اتبع الهدی

No. 15.

خدمت جناب صاحب عزیزم این اشخاص را فرستادم محض اینکه طلسم خوف و بیم مسلمانان را نابود کرده تا هرکس بتواند راحت داخل کلیسای خدا شوند نه اینکه هرکار از علم ساخته میشود مراد از این است که اگر باکسی از مسلمانان گفتگوئی کردند خیلی خوشحال باشید زیرا هر که ترسید مرُرد و اینها بی باک هستند اگر تربیت شوند یقین بدلیری در میان بازار هم میتوانند بی باک گفتگو کنند - ویک نفر را معین بفرمائید که آنها را تعلیم کند عرض دیگر آن است که درباره آن خانم قوم خانم که میخواهد شامل کلیسای مسیح بشود و در عریضه علیحده عرض شده جواب را مرقوم بفرمائید و تفصیل آنست که زن مریض بود و خواب دیده بود که او را در خواب تعلیم کرده بودند که دفع بیماری شما نزد فلانی است عقب حقیر فرستادند حقیر رفته از فیض خدا شفا یافت و بخواهرزاده خود بیان مطلب نموده بود روز دیگر رفته از کلام خدا آنها را ابلاغ نمودم خیلی خواهش کردند که گفتگوی مذهب با نکند مبادا از این فیض محروم شویم و حقیر از این مطلب خوشنود شدم

No. 16.

خدمت جناب مستطاب مستر تیسدل حقیر حالتی از تب بسیار بد است مرحمت فرموده کسی را معین بفرمائید نزد حقیر باشد برای تدارک حاهی و نانی تا انشاء الله از برکت مسیح خداوند تحتی عنایت شود

No. 17.

خدمت عمدة العلماء العیسویه و زبدة الفقهاء المسیحید عرض میشود - اولاً انشاء الله مزاج شریف را ملائق و نقاهتی نیست ثانیاً از قراریکه نورچشمی میرزا آقا نوشته بود بخدمت گذری

سرکار مشغول است - بدین مژده کرجان فشانم رواست که این مژده آسایش جان ماست خیلی مشعوف و مسرور شدم امیداست که بالتفات سرکار ترقی دنیا و آخرت را هر دو یابد و اخلاق پسندیده و شیوه حسنه را شعار خود نماید

No. 18.

موالحی الذی لایموت

جناب فحامت نصابا کلمات عالمانه صادقانه که از روی خلوص نیت و ظهور عقیدت در چند صفحه اوراق مرقوم رفته بود ملاحظه کردید از مطالعه آن چون بویی از کذار حقایق شنیدم اندکی از اضطرابها آرامیدم و کلهای معارف از کلبن کلام و بیان بیغرضانه آنجناب چیدم بر صحت امر و حقایق اصول دینی شما که جز معارف ذوالجلال و جز توحید خدای لایزال نیست تصدیق یکن دارم اما چون آنجناب را از قبیل بعضی از علما که در ایران یافت میشوند ندیدم که رویه و پیشه ایشان اینست مطالبی چند در اثبات امر و حقایق مطلب خود اظهار میدارند و بی شاهد و بینه در قبول آن اصرارها مینمایند و اگر کسی چیزی از همان مطالبی که خود اظهار نموده اند سوال نماید بی آنکه جوابی بگویند و حجتی بیاورند یا شخص را بکناه نادانی از خود دور مینمایند یا کافر و مشرکش میخوانند و خون او را حلال میدانند و اگر او را بقتل نرسانند اقلاً زحمتی بجهتش فراهم میکنند که فقیر عمریست در ایران گرفتار این نوع زحمات علاوه بر رنجهایی که در طلب دین حق و عرفان خدای قادر مطلق برده ام هستم و در اصفهان هم ازین قبیل زیاد هستند البته ملاحظه نموده اید از آنجهت که شما چون آنها نیستید و هر مطلبی را هم که شخص اصل و فرع آنرا بالتمام نداند و نفهمد چندان حاصلی ندارد یعنی نتیجه از آن نتواند گرفت لهذا در این چند مطلبی که اظهار

فرموده بودید بعضی اشکالات هست که حل آن موقوف بملاقات خود آنجناب است اما چون عجلاله دست رس بآن نیست بعضی از آن را در این ورقه اظهار میدارم حاضر استماع باشید

No. 19.

دوست حقیقی فدای حضور مبارکت کردم انشاء الله مزاج شریف معاعوان و اتباع و آشنایان و اقبادر کنف ظل خداوند عیسی مسیح مستداماً محفوظ و مسرور بوده و خواهد بود و از هر گونه گزند و المی روحاً و جسماً وجود میمنت مسعود در مامن واجب الوجود مجلل و مسعود بوده باشد ثانیاً عریضه میدارد این معدوم اگر چنانچه از راه ذره پروری و حقیر نوازی جوایای احوالات این جانب بوده باشید الیوم که یوم جمعه ۲۸ شهر ذی حجه است در طهران بدعا کوئی سرکار اشتغال دارم و ملا لی ندارم سوای رنجش ازدوری فیض قدوم شریف خدا شاهد است اگر سرکار این معدوم را فراموش فرموده اید لکن حقیر آئی تفقدات شرکار را لایلا و نهاراً فراموش نکنم امیدهم بتوجه و لطف حضرت عیسی مسیح و ثمره آب حیوان نوعی بشود که همیشه در خدمت سرکار مشغوف و معتکف

No. 20.

بمخضور پر نور کنیز التور حنابان مستطابان حضرت اسقف صاحب و جناب تزدل صاحب عرض بندگی میرساند این بنده کمترین میرزا جانسی که انشاء الله تعالی هواره اوقات آن وجودات محترم و خیر خواهان عموم مخلوق از هر گونه خطر محفوظ و در ظل الطاف بیکرانه پدر قادر مطلق سرمدی خالق آسمان و زمین و پسر یکنانه وحید و نجات دهنده بی مثل و مانند خداوند ما عیسی مسیح بوده و از فیض روح القدس مملو باشید آمین بعدها آنکه

تعلیقہ بخط برادر حقیقی در خداوند ما عیسیٰ مسیح میرزا استیفان در هفته گذشته زیارت شد از سلامتی جنابان عالیان و برادران دیگر نهایت خوشوقتی حاصل آمد استفسار از حالات این بندگان فرموده بودند تفصیلات تا و زود بطهران خودمانرا در عریضه سابق عرض نموده بودیم بعد از آنکه بقدر بیست روز در طهران بودیم محارجی که آورده بودیم تمام شد و بی کار هم بودیم اخوی بطرس رفت رو بولایت که بلکه در نزدیکی ولایت اسباب کاسبی خودرا بیاورد اگر خبری نباشد برود هانجا یا آنکه مراجعت کند طهران و بنده هم در طهران مانده ام و تاکنون هم کاری پیدا نکردم که مشغول شوم لابد اسباب میفروشم و گذران میکنم تابه بینم عاقبت کار بکجا خواهد کشید عیال بنده هم آنکه هراهی با بنده دارد رفته است در عراق که بنده بروم و او را بطهران بیاورم اکنون از بابت بیکار بودن بر بنده خیلی سخت میگذرد باری خدمت مطاعان مکرم برادران حقیقی آقا میرزا اسماعیل و میرزا استیفان سلام میرسانم

No. 21.

دوست حقیقی واقعی این جانب سرکار مستر تسدال سلامت باشید هرگاه جوایای عالم باشید ملال روحانی ندارم امید است که سرکار هم در نهایت صحت و سلامت باشید انشاء الله هرگاه مجال دارید ساعت ۲ که بعد از ظهر باشد خدمت سرکار با دوست شما
میرسم

No. 22.

خدمت دوست مکرم مهربان عزیز محترم عرض میشود که انشاء الله مزاج شریف مقرون بصحت و سلامت است ثانیاً در باب گفتگوی باغی فیما بین نرسس مسیحی و حاجی محمد از قرار حکم

شرع مطاع اسلامیّه حکم شده که مرافعه نمایند هر کدام محق شدند
بنائی نماید و هر قسم تصرفی میخواهد بکند نقداً معلوم نیست که
مال کدام است نرسس مسیحی بنائی میکند سرکار بفرمائید تصرفی
نکند که تا اینکه مرافعه فیما بین تمام شود از هریک شد آن وقت
تصرف مالکانه در آن بنماید زیاده جسارت است

No. 23.

Persian Telegram



ادارهٔ تلگرافی دوات علیّهٔ ایران

سنه ۱۳۱۱

از همدان به اصفهان

اطلاعات

تاریخ اصل مطلب

عدد کلمات

ساعت دفعه

رور

تزدل صاحب آمدن جماعت موقوف بوقت بائزرا

گیرندهٔ مطلب

گرفته شد

بواسطهٔ تلگراف خانه

تاریخ سلخ شهر رمضان ساعت دقیقه

حَبَّانِ استظهرا مَكْرَمًا محترماً رَسِيلَةً تحبَّت وسیله رسید از
 سلامتیِ حالات شما کمال مسرت و اِتمَهاج حاصل آمد از اظهار مهربانی
 و شوقِ ملاقات دوستدار خیلی محظوظ و مُعَوَف گردیدم کمال
 اشتیاق هم دارم که بِدَرَكِ صُحْبَتِ شما مسرور کردم طرف عصر و زینچ
 شنبه را دو ساعت بغروب مانده در منزل از برای ملاقات منتظرم
 زیاده زحمتی و تصدیعی نیست

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